

# **ZARATHOSHTI DAILY PRAYERS**

**I. J. S. TARAPOREVALA**

ગુજરાત વિદ્યાપીઠ ગ્રંથાલય  
[ ગંગાવતી કૉપીરાઇટ વિભાગ ]

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ગ્રંથનામ જરથાસ્ત્રી ડેહાન  
પ્રેયર્શ

નંબર પ ૮૪૫૪ : ૯૧૮૬

A FEW  
DAILY PRAYERS  
FROM  
ZARATHOSHTI SCRIPTURES.

## SECOND EDITION.

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**A FEW  
DAILY PRAYERS  
FROM THE  
ZARATHOSHTI SCRIPTURES**

**Compiled and Translated with  
annotations**

**by**

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ગુજરાત વિધાપીઠ ગ્રંથાલય  
અમદાવાદ  
ગુજરાતી કૌપીરાઈટ-સંગ્રહ  
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## FOREWORD.

There are already a number of editions of the **KHORDEH AVESTA**, which is the Book of Daily Prayers for all Zarathoshtis. They are of all sizes, with or without Gujarati translations, or with short summaries of each piece. So far there has been no edition containing the texts with translations into English. At the present time most of the Parsi children outside Bombay and the important towns of Gujarat are ignorant of Gujarati. And even in Bombay a good number of those attending "English" schools are more or less unable to read Gujarati. This is particularly the case with our girls. It is for these children, as well as for their parents, that this little book is primarily intended. Every human being, even the "rationalist," needs

some ideals for life. Ordinary people like ourselves call these ideals "religion." the "rationalist" uses perhaps another word. We need not dispute here about words. It is very necessary that our younger generation should realise that Zarathushtra, our Prophet, taught the highest ideals of life and that these are found embodied in the Avestan Scriptures.

In this book I have chosen those prayers which are most frequently used and which are also among the finest. In the translations I have deliberately avoided being literal, yet I have tried to remain as close to the spirit of the original as possible. I have appended "notes" at the end, to which I draw particular attention of the reader. They are meant to explain some of the purely "theological" points, or to draw

attention to some special signification. For all opinions expressed in the notes, as well as for the translation, the compiler alone is responsible.

Our Co-ordinating Council of Zarathoshti Religious Bodies fervently hopes that this little book may supply a needed want. We offer this venture to our younger generation in the hope that it may rouse in them a desire to know more about our ancient heritage—the ideals of life taught by Zarathushtra.

IRACH J. S. TARAPOREVALA.

*Andheri, 20th August, 1939.*

२२२०४

TO  
THE SACRED MEMORY  
OF  
SETH MERWANJI MUNCJHERJI  
CAMA,  
THE TRUE AND FAITHFUL SERVANT  
OF  
ZARATHUSHTRA



ત્રણ મૂળ કલામો.

અર્ષમ્ વૉહૂ

અર્ષમ્ વૉહૂ વહિશત્તમ્ અસ્તી, ઉશતા અસ્તી,

ઉશતા અહ્માધ હિન્ અષાધ વહિશતાધ અર્ષમ્.



THE THREE PRAYERS.  
ASHEM VOHU.

Righteousness<sup>1</sup> is the highest good ;  
that alone is true happiness ;

Happiness comes to him, who is right-  
eous for the sake of the highest Right-  
eousness.

યથા અહ્ વધર્યો

યથા અહ્ વધર્યો

અથા રતુશ્ અષાત્ ચિત્ હયા ;

વંઘ્રહેઉશ્ દજ્જદા મનંઘ્રહે।

વ્યવ્યથનનાંમ્ અંઘ્રહેઉશ્ મજ્જદાધ ;

ક્ષત્રેમયા અહુરાધ્ આ

ચિમ્ દ્રિગુખ્યો દદત્ વાસ્તારેમ .

## YATHA AHU VAIRYO.

Just as the Temporal Ruler<sup>1</sup> is all-  
 powerful among men,  
 so, too, is the Spiritual Teacher<sup>2</sup>, even by  
 reason of his Righteousness ;<sup>3</sup>  
 the gifts of Good-Mind<sup>4</sup> are for those,  
 who work for Mazda, the Lord of Life ;  
 and the Strength of Ahura is given  
 unto him,  
 who unto his poor brothers giveth help.



## ચેંઘહે હાતાંમ્

ચેંઘહે હાતાંમ્ આઅત્ ચેસ્ને પધતી વંઘહે,  
 મજ્જદાઓ અહુરે વએથા અપાત્ હયા,  
 યાઓઘહાંમયા તાંસયા તાઓસયા યજ્ઞમધદે.

## YENGHE HATAM.

That person among the living, who, by reason of his Righteousness, is recognised as a worthier worshipper by Mazda Ahura,—that person—man or woman—do we revere.

## કેમ ના મજદા

૧ કેમ ના મજદા મવધતે પાયુમ દદાત્,  
 હાત્ મા દ્રગ્વાઓ દીદરેપતા અએનંદ્રહે ?  
 અન્યેમ શ્વહાત્ આશ્રસયા મનંદ્રહસયા,  
 યયાઓ બ્યઓથનાઈશ્ અષેમ શ્રઓરતા  
 આહુરા ?  
 તાંમ મોઇ દાંસ્તવાંમ્ દએનયાઈ કાવઓયા.

૨ કે વૈરેશ્મ જા શ્વા પોઇ સેનગ્રહા પોઇ  
 હૅન્તી,

ચિથ્રા મોઇ દાંમ અહૂમ-ખિશ્ રત્તમ ચીજદી;  
 અત્ હોઇ વોહૂ સેરઓષો જન્તુ મનંદ્રહા,  
 મજદા અહાઇ યહાઇ વષી કહાઈચિત્.



## KEM-NA MAZDA.

1. What being, O Mazda, shall grant  
protection to a mortal like myself,  
when the evil-minded threaten to over-  
power me?

Who can it be other than Thy Fire<sup>1</sup> and  
Thy Good-Mind<sup>2</sup>,—

through whose activities is furthered  
Thy Righteous Law, O Ahura?

This Knowledge vouchsafe unto me  
that I may spread Thy Faith.

2. With the help of Thy Words, which  
are a shield, who shall smite-down  
our foes?

Clearly unto me a Soul-healing Leader  
do Thou reveal :

then unto him<sup>3</sup> let Sraosha<sup>4</sup> approach  
with Good-Mind,—

unto him, O Mazda, whom Thou dost  
love.

૩ પાત-નો લિખ્યન્તન્ પધરિ મજ્જદા-  
ઓસચ આરમ્ભતિશચ સેપેન્તસચ,

નસે દએવી દુક્ક, નસે દએવો-ચિથ્રે  
નસે દએવો-કકરુશ્તે, નસે દએવો-કકાગ્ગતે,

અપ દુક્ક નસે, અપ દુક્ક દાર, અપ દુક્ક  
વીનસે,

અપાખંદ્રે અપ-નસયેહુ, મા મેરેનચઘનીશ  
ગએથાઓ અસ્તવઘતીશ અપહુ.

૪ નંમસચા યા આરમ્ભતિશ મજ્જાચા.

અષેમ્ વૌહુ ૧.

3. Protect us all around from our foes,  
Ye both, O Mazda and Armaiti.<sup>5</sup>

Perish thou, devilish Druj,<sup>6</sup> perish thou,  
Devil's spawn, perish thou, Devil-fa-  
shioned, perish thou, follower of Devil's  
laws.

Utterly perish, O Druj; utterly vanish,  
O Druj; do thou utterly and entirely  
disappear, O Druj.

Vanish thou utterly in the North<sup>7</sup>;  
mayest thou never destroy the cor-  
poreal creation of Divine Law.<sup>8</sup>

4. Salutations unto Holy Devotion and  
unto Holy Zeal.

Ashem Vohu (1).

નીરંગે કુસ્તી બસતન.

(અહુરમજ્દ ખોદાએ)

૧ અહુરમજ્દ ખોદાએ. અહુરેમન  
અવાદશાંન દૂર અવાજ દારતાર; જદ  
શેકસ્તેહ બાદ.

૨ અહુરેમન, દેવાંન, દ્રૂજાંન,  
જદ્યાંન, દરવંદાંન, કીકાંન, કરકાંન,  
સાસ્તારાંન, ગુનેહગારાંન, આશમોગાંન,  
દરવંદાંન દુશ્મનાંન, ક્રીયાંન, જદ શેકસ્તેહ  
બાદ.

૩ દુશ્-પાદશાહાંન અવાદશાંન બાદ;  
દુશ્મનાં સતોહ બાદ; દુશ્મનાં અવાદશાંન  
બાદ.

૪ અહુરમજ્દ ખોદાએ ! અજ હમા

NIRANG-E KUSTI-BASTAN,  
(AHURA-MAZDA KHODAE.)

1. Ahura-Mazda is the Lord. May the Evil One<sup>1</sup> be thrust far from us ; may he be frustrated and defeated.
2. May the Evil One, the wicked spirits, the false ones, the deluders,<sup>2</sup> those who have left the right path,<sup>3</sup> those wilfully blind,<sup>4</sup> those wilfully deaf,<sup>5</sup> tyrants and doers of evil and distorters of truth, the evil-minded<sup>6</sup> who have strayed from the path of God, the fair seducers<sup>7</sup>—may all these be frustrated and defeated.
3. May wicked rulers be thrust far from us ; may the evil-minded be defeated and thrust far from us.
4. O Ahura-Mazda, our Lord ! From all my sins do I turn back and I repent.



ગુનાહ પતેત પશેમાનુમ. અજ હરવસ્તીન  
 દુશ્મત દુશ્મૂખત દુશ્મવરશત, મેમ પ ગેતી  
 મનીહ, ઓએમ્ જોઈત, ઓએમ્ કરેહ,  
 ઓએમ્ જસ્ત, ઓએમ્ જૂન જૂદ એસ્તેહ;  
 અજ આન ગુનાહ મનશની ગવશની કુનશની,  
 તની રવાંની, ગેતી મીનોઆંની, ઓએ,  
 અવાજશ પશેમાન, પ સે ગવશની, પ પતેત  
 હોમ.

પ ક્ષનઓશ્ર અહુરહે મજ્ઞદાઓ, તરે-  
 ધદીતે અંધરહે મધન્યેઉશ્ર, હુધથ્યાવરશતાંમ  
 હ્યત વસ્ના ફેરષોતેમ્.

સ્તઓમિ અર્ષેમ્.

અર્ષેમ્ વૉહ્ ૧. યથા અહ્ વધસ્થો ૨.  
 અર્ષેમ્ વૉહ્ ૧.

From every evil thought, evil word, and evil deed, which in this world I have harboured in mind, which I have uttered, and which I have committed, or which from me has gone forth, or whose origin I have been<sup>8</sup>; of all such sins against thought, word and deed, pertaining to my body and pertaining to my soul, pertaining to this world or to the world of Spirit,—from all such sins with a contrite heart repenting with triple-pledge<sup>9</sup> do I turn back.<sup>10</sup>

5. Through propitiation of Ahura-Mazda, and through frustration of the Spirit of Evil (we attain) the fulfilment of all, that most perfectly answers to His Will.<sup>11</sup>

I praise Righteousness.

Ashem Vohu (1). Yatha Ahu Vairyo (2).  
Ashem Vohu (1).

જસ મે અવંધૂં મજ્જદ.

૧ જસ મે અવંધૂં મજ્જદ.

મજ્જદયસ્નો અહીં, મજ્જદયસ્નો જર-  
થુશત્રિશ. કવરાને આસ્તૃતસ્યા કવરેતસ્યા.  
આસ્તૃયે હુમત્તમ મનો;  
આસ્તૃયે હુમત્તમ વચો;  
આસ્તૃયે હવરશતમ પ્યઅાથનમ.

૨ આસ્તૃયે દ્યોનામ વંધઉહીમ માજ્જ-  
દયસ્નીમ, કસ્પાયઅાંધ્રામ, નિધાસ્નઠ-  
થિષમ, અઅેવદથામ, અષઅાનીમ.

# JASA-ME AVANGHE MAZDA. (THE ZOROASTRIAN CREED.)

1. Come unto my help, O Mazda !

I am a worshipper of Mazda. I profess myself to be a Mazda-worshipper and a follower of Zarathushtra. I am a devoted follower and an ardent supporter of this Faith.

I solemnly dedicate myself to the true-conceived thought ;

I solemnly dedicate myself to the true-spoken word ;

I solemnly dedicate myself to the true-performed act.

2. I solemnly dedicate myself to the excellent Religion of Mazda-worship, which removes quarrels, which causes swords to be sheathed, which teaches self-sacrifice and which leads to Righteousness.<sup>1</sup>

યા હામતિનાંમયા ય્યથેઘન્તિનાંમયા  
 મજ્જિશતાયા, વહિશતાયા, સ્ત્રએશતાયા, યા  
 આહ્મરિશ જરથુશત્રિશ.

અહુરાધ મજ્જદાધ વીરપા વૉહુ ચિનહ્મી.

અએષા અસ્તી દયેનયાએા માજ્જદયસ્તો-  
 ઇશ આસ્તૃધતિશ.

અષેમ વૉહુ ૧.

Of all the Faiths that have been or that shall be,<sup>2</sup> this is the greatest, and best and the loftiest, this Faith of Ahura, revealed by Zarathushtra.

Unto Ahura-Mazda do I attribute all good.

Such is the solemn dedication of the Faith of Mazda-worship.

Ashem Vohu (1).

## પાંચ ગાહો

## ૧ ઉશહિન ગાહ.

ઉપહિનાઇ અપઝાને અપહુ રથવે,  
 યસ્નાઇ વહ્માઇ દનઝાઠ્રાઇ ક્સસ્તય-  
 ઝેચ; ઘેરેજયાઇ માઝ્યાઇ અપઝાને  
 અપહુ રથવે, યસ્નાઇ વહ્માઇ દનઝા-  
 ઠ્રાઇ ક્સસ્તયઝેચ.

## ૨ હાવન ગાહ.

હાવનેઝે અપઝાને અપહુ રથવે,  
 યસ્નાઇ વહ્માઇ દનઝાઠ્રાઇ ક્સસ્તય-  
 ઝેચ; સાવંઘ્રહેઝે વીસ્ત્યાઇ અપઝાને  
 અપહુ રથવે, યસ્નાઇ વહ્માઇ દનઝા-  
 ઠ્રાઇ ક્સસ્તયઝેચ.

## THE FIVE GAHS.

### 1. USHAHINA GAH

*(From midnight to daybreak.)*

For the worship and the praise, for the propitiation and the glorification of Ushahina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Berezya and the Lord of the House, the Righteous, of Righteousness the Master.

### 2. HAVAN GAH

*(From daybreak to midday.)*

For the worship and the praise, for the propitiation and the glorification of Havani the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Savangha and the Lord of the Village, the Righteous, of Righteousness the Master.



## ૩ રપિથ્વન ગાહ.

રપિથિવનાઘ અપચ્ચોને અપહુ રથવે,  
 યસ્નાઘચ વહ્નાઘચ દનચ્ચોઞ્ચાઘચ ક્સસ્તય-  
 એચ; ક્રાદત્વ-કૂષવે જન્તુમાઘચ અપચ્ચોને  
 અપહુ રથવે, યસ્નાઘચ વહ્નાઘચ દનચ્ચો-  
 ઞ્ચાઘચ ક્સસ્તયએચ.

## ૪ ઉજરન ગાહ.

ઉજયેઘરિનાઘ અપચ્ચોને અપહુ રથવે,  
 યસ્નાઘચ વહ્નાઘચ દનચ્ચોઞ્ચાઘચ ક્સસ્તય-  
 એચ; ક્રાદત્વ-વીરાઘ દ્વયુમાઘચ અપચ્ચોને  
 અપહુ રથવે, યસ્નાઘચ વહ્નાઘચ દનચ્ચો-  
 ઞ્ચાઘચ ક્સસ્તયએચ.

### 3. RAPITHWINA GAH

*(From midday to the middle of the afternoon.)*

For the worship and the praise, for the propitiation and the glorification of Rapithwina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Fradat-fshu and the Lord of the Province, the Righteous, of Righteousness the Master.

### 4. UZAYEIRINA GAH

*(From the middle of the afternoon to sunset.)*

For the worship and the praise, for the propitiation and the glorification of Uzayeirina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Fradat-vira and the Lord of the Land, the Righteous, of Righteousness the Master.

૫ અઘવિસ્રૂથિભ ગાહુ.

અઘવિસ્રૂથિમાઘ અઘઘિગયાઘ અપ-  
 ઝાને અપહુ રથવે, યસ્નાઘચ વહ્માઘચ  
 ક્ષનઝાઘાઘચ ક્ષસસ્તયઝેચ; ક્ષાદત્વ-વીસ્થાંમ  
 હુજ્યાઘતેઝે જરથુશ્ત્રોત્તમાઘચ અપઝાને  
 અપહુ રથવે, યસ્નાઘચ વહ્માઘચ ક્ષનઝા-  
 ઘાઘચ ક્ષસસ્તયઝેચ.

## 5. AIWISRUTHRIMA GAH

*(From sunset to midnight.)*

For the worship and the praise, for the propitiation and the glorification of Aiwisruthrima the Righteous, of Righteousness the Master; for the worship and the praise for the propitiation and glorification of Fradatvispam-hujyaiti and the Holiest Zarathushtra, the Righteous, of Righteousness the Master.

## સરોશ બાજુ

૧ ફનઆંત્ર અહુરહે મજદાઓ.

અર્ષેમ્ વૉહુ ૧.

૨ પ નામે યજ્ઞદાંત અહુરમજ્ઞદ બોદાએ  
અવજ્ઞની, ગોરજે બોરેહુ અવજ્ઞયાદ.

સરોશ અશો, તગી, તન-કર્માન્, શેકકૂત  
જીન્, જીન્ અવજ્ઞર, સાલારે દામાને  
અહુરમજ્ઞદ બેરસાદ.

અજ્ઞ હુમા ગુનાહુ...પ પતેલ હોમ.

(નીરંગે કુસ્તી યસ્તન, ફ. ૪.)

યથા અહુ વઝયો પ. અર્ષેમ્ વૉહુ ૩.

૩ કવરાને મજ્ઞદયસ્નો જરથુશત્રિશ  
વીદએવો અહુર-ત્વઝર્ષો,

(જે ગાહ હોય તે પદે)

## SRAOSHA BAZ.

1. To the glory of Ahura-Mazda.

Ashem Vohu (1).

2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His glory and His radiance increase.

May Sraosha the holy, the strong, the Holy-Word incarnate,<sup>1</sup> the Wielder of the effective weapon, the Wielder of the victorious weapon, the Leader of all the creation of Ahura-Mazda, come unto us.

Of all my sins do I repent.....with triple pledge I turn back.

*(Nirang-e Kusti Bastan, para 4.)*

Yatha Ahu Vairyo (5). Ashem Vohu (3).

3. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Daeva,<sup>2</sup> acting in accord with the Law of Ahura,  
For the worship and the praise.....of Righteousness the Master.

*(The appropriate Gah to be recited here.)*


૪ સ્વર્ચ્ચાપહે અગ્ન્યેહે, તજ્મહે, તનુ-  
 માંધ્રિહે, દરૂપી-દ્રવ્યોશિ, આહુમર્યેહે,  
 દ્વનર્ચ્ચાથ યસ્નામ્ય વહ્નામ્ય દ્વનર્ચ્ચાથામ્ય  
 ક્સસ્તયએય, યથા અહૂ વધસ્યો જઓતા  
 કા મે ઋતે, અથા રતુશ અપાતચિત્ હ્ય,  
 કા અપવ વીધ્વાઓ ઋચ્ચોત્.

૫ સ્વર્ચ્ચાપ્મ અપીમ્, હુરર્ચ્ચાધ્મ,  
 વૈરથાજનમ્, કાદત્ત-ગએથમ્, અપવનમ્  
 અપહે રત્તમ્ યજ્મમદ્.

અહુનમ્ વધરીમ્ તનુમ્ પાધતિ.

(ત્રણ વખત ભણે.)

યથા અહૂ વધસ્યો ૧.

૬  કેમ ના મજ્જદા...

(આખી ભણી જવી.)

યથા અહૂ વધસ્યો ૨.

4. For the worship and the praise, for the propitiation and the glorification of Sraosha the holy, the strong, the Holy-Word incarnate, the Wielder of the victorious weapon, the Upholder of the Law of Ahura,—to the Glory of Sraosha may the Zaota recite before us the “*Yatha Ahu Vairyo*”, and may the wise (Rathwi) recite “*atha Rutush ashat-chit hacha*”.<sup>3</sup>

5. We worship Sraosha the holy, the beautiful, the victorious, the Bringer of prosperity to the world, the Righteous, of Righteousness the Master.

The Ahuna-Vairya<sup>4</sup> saves the Self.

(Repeat thrice.)

Yatha Ahu Vairyo (1).

6. What being, O Mazda, .....

(Kem-na Mazda.)

Yatha Ahu Vairyo (2).



૭ યરેનંમૂય વહ્નંમૂય અચ્ચોજસય  
જવરેય આદ્રીનામિ, સ્ત્રચ્ચોષહે, અષ્યેહે,  
તજ્જમહે, તનુ-માંત્રહે, દરુપિ-દ્રચ્ચોશ, આહુધ-  
સ્યેહે.

અષ્વમ વૉહૂ ૧.

7. I revere the worship and the praise,  
the strength and the power of Sraosha  
the holy, the strong, the Holy-Word  
incarnate, the Wielder of the victori-  
ous weapon, the Upholder of the Law  
of Ahura.

Ashem Vohu (1).

## અહ્માઇ રઘેશ્વર્ય.

અહ્માઇ રઘેશ્વર્ય ખરેનસર્ય, અહ્માઇ  
તવો દ્રવતાતેમ્, અહ્માઇ તવો વગ્નદ્વરે.  
અહ્માઇ તવો વરેથેમ્, અહ્માઇ ઇશતીમ્  
પચ્ચોઉરશ-ખાથામ્, અહ્માઇ આસનામ્-  
ચિત્ત ક્રજન્તીમ્, અહ્માઇ દરેવામ્ દરેવા-  
છતીમ્, અહ્માઇ વહિશતેમ્ અહૂમ્ અપચ્ચો-  
નામ્, રચ્ચોચંદ્રહૂમ્, વીરપો-ખાથેમ્.

અથ જમ્યાત્ત યથ આક્રીનામિ.

અર્પેમ્ વૉહુ ૧.

# AHMAI RAESH-CHA.

(May the Lord grant) unto him<sup>1</sup> splendour  
and glory; unto him health of the  
body; unto him strength of the body;  
unto him conquest of the body; unto  
him happiness of full contentment;  
unto him progeny with inborn  
wisdom; unto him long continuance  
of life and unto him, finally, the  
Best World of the Righteous, bright  
and all-glorious.

May it come about as I entreat.

Ashem Vohu (1).

## હજંદ્રેમ્.

હજંદ્રેમ્    અએપજનાંમ્,    અએવરે  
અએપજનાંમ્.

(તથા વખત લાણે.)

અર્પેમ વૉહ્ ૧.

જસ મે અવંદ્રહે મજદ.

જસ મે અવંદ્રહે મજદ; જસ મે  
અવંદ્રહે મજદ; જસ મે અવંદ્રહે મજદ.

અમહે હુતાશતહે હુરઆંધહે, વરંદ્રાદ્રહે  
અહુરધાતહે, વનઘન્યાઓસ્ય ઉપરતાતો.

રામનો ખાસહે, વયઆંશ ઉપરો-કધ-  
રયેહે તરધાતો અન્યાઘશ દામાંન;-અએતલ  
તે વયો, યલ તે અસ્તિ સપેન્તો-મઘન્યઆમ;-  
શ્વાપહે ખધાતહે, જરવાનહે અકરનહે,  
જરવાનહે દરંધો-ખધાતહે.

અર્પેમ વૉહ્ ૧.

## HAZANGREM.

A thousand means of health, ten thousand means of health (may he obtain from the Lord).

*(Repeat thrice.)*

Ashem Vohu (1).

## JASA ME AVANGHE MAZDA.

Come to my help, O Lord!

To the glory of Strength well-created, and of the beautiful Lord of Victory<sup>1</sup> (Behram) created by Ahura, and of the All-conquering Power.<sup>2</sup>

To the glory of Rama of sweet pastures,<sup>3</sup> of Vayu<sup>4</sup> the most efficient, created higher than other creation;—to the glory, O Vayu, of that part of thine which belongs to the Good-Spirit;—to the glory of the Firmament self-sustained, of Boundless-Time, of Time self-sustained for long Aeons.

Ashem Vohu (1).

## કે ર ફે હ મો જ દ.

કેરફેહ મોજદ ગુનાહ ગુજરેશનેરા કુનમ્,  
અશહી રવાન દુશારમરા. હમ્ કેરફેહ હમા  
વેહાંને હફત કેશવર જમીન, જમીન-પેહના,  
રફ-દરાના, ખોરશીદ-ખાલા, બુન્દેહાદ  
ખેરસાદ.

અશો ખેદ, દેર જી.

અથ જમ્યાત્ત યથ આક્રીનામિ.

અર્ષમ્ વૉહ્ ૧.

## KERFEH MOZD.

To gain the reward of good deeds and to  
win forgiveness for sins, I perform  
righteous acts for the love of my Soul.  
May all good deeds of all good men,  
throughout the seven spheres<sup>1</sup>, get their  
share of blessings wide as the earth,  
extensive as the rivers, exalted as the  
Sun.

May thou be righteous and long-lived.

May it come about as I entreat.

Ashem Vohu (1).



## હાવન ગાહ.

૧ દ્વિત્રિયોઽથ ચતુર્થો મહાદેવો.  
અર્ષમ્ વૌહ ૩.

૨ કૃવરાને મહાદેવનો જરથુશત્રિશ્વ  
વીદ્યેવો ચતુર્-ત્વેષો,

હાવનેએ અષ્ટાને અષ્ટે રથે, યસ્ના-  
ધય વહ્નાધય દ્વિત્રિયોઽથાધય ક્ષસતયએય;  
સાવંદ્રુએ વીર્યાધય અષ્ટાને અષ્ટે  
રથે, યસ્નાધય વહ્નાધય દ્વિત્રિયોઽથાધય  
ક્ષસતયએય.

૩ મિથ્રુ વૌહિ-ગર્ગ્યોયઽતોઽથ  
હજંદ્રો ગર્ગ્યપદે, યએવર યજ્ઞનો,  
અઽતો નામનો યજ્ઞતદે, રામનો આસદે,

## HAVAN GAH.

1. To the Glory of Ahura-Mazda.

Ashem Vohu (3).

2. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Daeva, acting in accord with the Law of Ahura,

For the worship and the praise, for the propitiation and glorification of Havani the Righteous, of Righteousness the Master ; for the worship and the praise, for the propitiation and glorification of Savangha and the Lord of the Village, the Righteous, of Righteousness the Master.

3. For the worship and the praise, for the propitiation and glorification of Mithra<sup>1</sup> of wide pastures, with a thousand ears and ten thousand

દ્વનઘ્નોઘ્ર યસ્નાઘ્ર વહ્નાઘ્ર દ્વનઘ્નોઘ્રાઘ્ર  
 ક્સસ્તયઘ્રેય, યથા અહૂ વધર્યો જઘ્નોતા  
 ક્ષા મે ઋતે, અથા રત્વશ અપાત્વચિત્ત હ્રય ક્ષા  
 અપવ વીધ્વાઘ્રો ઋઘ્નોત્વ.

૪ અહુરેમ મજ્જદાંમ અપવન્મ અપહૈ  
 રત્વમ્ યજમઘદે;

જરથુશ્ત્રેમ અપવન્મ અપહૈ રત્વમ્  
 યજમઘદે;

જરથુશ્ત્રહૈ અપઘ્નોનો ક્વષીમ્ યજમઘદે;

અમેષે ર્ષેન્તે અપઘ્નોનાંમ્ યજમઘદે.

૫ અપાઉનાંમ્ વંઘ્રઉહીશ્ સૂરાઘ્રો  
 ર્ષેન્તાઘ્રો ક્વષયો યજમઘદે;

અસ્તવતો મનઝ્યાય અપનોત્તેમ્  
 ર્શ્વાંમ્ યજમઘદે;

eyes, the Worshipful-One of the renowned name,<sup>2</sup> of Rama of sweet pastures,—to the glory of these both, may the Zaota recite before us the “*Yatha Ahu Vairyo*” and may the wise (Rathwi) recite, “*atha Ratush ashat chit hacha*”.

4. We worship Ahura-Mazda, the Holy, the Master of Righteousness.

We worship Zarathushtra the Holy, the Master of Righteousness.

We worship the Fravashi<sup>3</sup> of Holy Zarathushtra.

We worship the Righteous Holy Immortals.<sup>4</sup>

5. We worship the excellent, brave Fravashis of the Righteous.

We worship the foremost of the Masters of the mundane and the spiritual worlds.

યએતુશ્તૈર્મમ્ યજ્ઞતનાંમ્ , હૃદ્ધહુશ્તૈર્મમ્  
અપહૃ ૨થ્વામ્ અધવિનસાંસ્તૈર્મમ્ ;

જઘ્મૂશ્તૈર્મામ્ અપચ્ચાનો અપહૃ ૨થ્વો  
રતુક્તિતીમ્ યજ્ઞમધદે.

૬ હાવનીમ્ અપવન્મ અપહૃ રત્નમ્  
યજ્ઞમધદે;

હૃતિર્વિતાત્મ અપવન્મ અપહૃ રત્નમ્  
યજ્ઞમધદે;

અર્મેરતતાત્મ અપવન્મ અપહૃ રત્નમ્  
યજ્ઞમધદે;

આહુધરીમ્ ક્ષન્મ અપવન્મ અપહૃ  
રત્નમ્ યજ્ઞમધદે;

આહુધરીમ્ હૃદ્યેષ્મ અપવન્મ અપહૃ  
રત્નમ્ યજ્ઞમધદે;

યસ્નૈર્મ સૂરૈર્મ હૃપ્તંઘ્રહાધતીમ્ અપવ-  
ન્મ અપહૃ રત્નમ્ યજ્ઞમધદે.

We worship the most helpful among the  
Worshipful-Ones,<sup>5</sup> who is the most  
worthy and the most supporting  
among the Masters of Righteousness.

And we revere the most effective prayer  
of these holy masters of Righteousness.

6. We worship Havani<sup>6</sup> the Holy, the  
Master of the Righteousness.

We worship Haurvatat the Holy, the  
Master of Righteousness.

We worship Ameretat the Holy, the  
Master of Righteousness.

We revere the Holy Question<sup>7</sup> to Ahura  
leading to Righteousness.

We revere the Holy Law of Ahura<sup>8</sup>  
leading to Righteousness.

We revere the powerful Yasna Haptang-  
haiti<sup>9</sup> leading to Righteousness.

૭ સાવંદ્રહએમ્ વીસીમય અપવનંમ્  
અપહે રત્નમ્ યજ્ઞમધદે;

અધસ્યમનંમ ઇષીમ્ અપવનંમ્ અપહે  
રત્નમ્ યજ્ઞમધદે, અમવન્તંમ, વૅરંશ્રાજનંમ,  
વિલ્પએષંદ્રહંમ્, વીરપ લ્પએષાઓ તઉ-  
રવયન્તંમ, વીરપ લ્પએષાઓ તિતરંતંમ.

યો ઉપંમો, યો મધેમો, યો ક્રતંમો, જઓશ્ચ-  
જુયે તરો માંથ્રંમ્ પન્ય ગાથાઓ.

૮ મિથ્રંમય વૅઉર-ગઅંયઅંધતીમ્  
યજ્ઞમધદે, રામય ખાસ્ત્રંમ્ યજ્ઞમધદે;

વીરયેહે રથ્વો યરનાધય વહ્નાધય,  
વીસીમય અપવનંમ્ અપહે રત્નમ્ યજ્ઞમધદે.

7. We worship Savangha and the Lord of the Village, the Righteous, the Master of Righteousness.

We revere the holy Airyema Ishyo<sup>10</sup> leading to Righteousness, which is full of strength and leads to success, which is devoid of hatred, nay, always overcomes all hatred and goes beyond it.

This is the Word of Invocation, the first, the middle and the last; it is the Sacred Word in addition to the five Gathas.

8. We worship Mithra of the wide pastures and we worship Rama of the sweet pastures.

In order to worship and to praise the Lord of the Village we revere the holy Visya,<sup>11</sup> the Master of Righteousness,



૯ મિથ્રમ વૉઉર-ગચ્ચોયચ્ચોધતીમ  
 હજ્જંદર-ગચ્ચોષ્મ, અચ્ચેવર-ચ્ચમનંમ,  
 અચ્ચોષ્તો-નામનંમ યજ્જતંમ યજ્જમધદે;

રામ ખાસ્ત્રંમ યજ્જમધદે.

૧૦ થ્વાંમ આતરંમ અહુરહે મજ્જદાચ્ચો  
 પુથ્રંમ અપવનંમ અપહે રત્તમ યજ્જમધદે;

હુધ જચ્ચોથ્રંમ, હુધ અધવ્યાચ્ચોદ્ધહનંમ,  
 ઇમત્ત અરંસ્મ અપય કસ્તરંતંમ, અપવનંમ  
 અપહે રત્તમ યજ્જમધદે;

અપાંમ નસારંમ યજ્જમધદે, નધરીમ  
 સંધ્રહુમ યજ્જમધદે, તામંમ દામોધશ્ચ-ઉપ-  
 મનંમ યજ્જતંમ યજ્જમધદે;

ધરિસ્તનાંમ ઉરવાંનો યજ્જમધદે, યાચ્ચો  
 અપચ્ચોનાંમ ક્વપયો.

9. We worship Mithra of the wide pastures, with a thousand ears and ten thousand eyes, the Worshipful-One of the renowned name.

We worship Rama of the sweet pastures.

10. Thee do we worship, O Fire, Son of Ahura-Mazda, Master of Righteousness.

We revere this holy Baresman,<sup>12</sup> spread with ceremony, which, together with the Libation and the Sacred Girdle,<sup>13</sup> leads to Righteousness.

We worship Apam-Napat,<sup>14</sup> we worship Nairyosangha,<sup>15</sup> we worship the strong Dama-Upamana,<sup>16</sup> the Worshipful-One.

We worship the Souls of the departed who are united to the Fravashis of the Righteous.<sup>17</sup>

૧૧ રતૂમ બેરજન્તમ યજ્ઞમધદે ચિમ્  
અહુરેમ્ મજ્ઞદાંમ, યો અપહુ અપનોત્તમો,  
યો અપહુ જઘ્મૂરત્તમો;

વીરપ સ્તવાઓ જરથુશત્રિ યજ્ઞમધદે;

વીરપય હવરશત બ્યઝ્ઞાથન યજ્ઞમધદે,  
વરશતય વરેબ્યસ્ય.

યેંધ્રહુ હાતાંમ...

યથા અહુ વધર્યો ર.

૧૨ યસ્તેમય વહ્નૈમય અઝ્ઞાજસ્ય જવ-  
રેય આત્રિનામિ, મિથ્રહુ વોઉર-ગઝ્ઞાપઓધ-  
તોધશ હજંધરો-ગઝ્ઞાપહુ બઝેવરે-ચબનો  
અઝ્ઞાખ્તો નામનો યજ્ઞતહુ, રામનો ખાસ્ટહુ.

અપેમ વૌહુ ૧.

અહ્માધ રઝેશય;

હજંધરેમ;

જસ મે અવંધ્રહુ મજ્ઞદ;

કેરેહુ મોજ્ઞદ.

11. We worship the Supreme Lord,  
Ahura-Mazda, Who is the foremost in  
Righteousness, Who hath advanced  
furthest in Righteousness.<sup>18</sup>

We revere all the Holy Words of Zarat-  
hushtra.

We revere all deeds of goodness, both  
those already performed and those to  
be performed.

Yenghe Hatam.

Yatha Ahu Vairyo (2).

12. I revere the worship and the praise,  
the strength and the power of Mithra  
of the wide pastures, with a thousand  
ears and ten thousand eyes, the Wor-  
shipful-One of the renowned name, and  
of Rama of the sweet pastures.

Ashem Vohu (1).

Ahmai raesh-cha.

Hazangrem.

Jasa me avanghe Mazda.

Kerfeh mozd.

## આતશ ન્યાઈશ.

૧ દનઝોથ અહુરહે મજદાઓ.

નંમ્રસં-તે આતશ મજદાઓ અહુરહે  
હુધાઓ મજિશત યજત.

અષેમ વોહુ ૧.

૨ ૫ નામે યજદાંન્ અહુરમજદ  
ખોદાએ. અવબ્રની, ઝારજે ખોરેહ અવ-  
બ્રયાદ.

આતશ બેહુરાંમ\* આદર કરા.

અજ હુમા ગુનાહ... ૫ પતેલ હોમ.

( નીરંજે કુસ્તી બસતન, ફકરો ૪. )

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\* લણુનાર સામેના આતશનું નામ ('બેહુરાંમ',  
'આદરાંન', યા 'દાદગાહ') હયાં પદ્મું.

## ATASH NYAISH.

### 1. To the Glory of Ahura-Mazda.

Salutation to Thee, Fire of Mazda-Ahura  
well-created, Thou most high among  
the Worshipful-Ones.

Ashem Vohu (1).

### 2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His Glory and His Radiance increase.

Unto the glorious Fire, the Fire of  
Behram' \*

Of all my sins do I repent.....with triple  
pledge do I turn back.

(*Nirang-e Kusti Bastan, para 4.*)

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\* The proper name of the Fire in front of the  
worshipper (*Behram, Adaran* or *Dadgah*) should  
be recited here.

૩ ઉસ-મોઘ ઉજારેવા અહુરા  
આમંઈતી તંવીષીમ્ દરવા,  
રપેનિશતા મધન્યૂ મજદા,

વંદ્રહુયા જવો આદા,

અપા હજો એમવત

વૉહૂ મનંદ્રહા ફેસેરતમ.

૪ રફ્રાઈ વૉઉરુયપાને  
દાઘષી-મોઘ યા-વે અખિકા,  
તા ક્ષત્રહા અહુરા  
યા વંદ્રહુઉશ અપિશ મનંદ્રહો,  
ફ્રો રપેન્તા આમંઈતે  
અપા દએનાઅૉ કદક્ષયા,

3. Unfold Thyself within me, O Ahura,  
 through Armaiti grant me vigour;  
 through Thy most Holy Spirit, O  
 Mazda,  
 grant me goodness as reward for my  
 prayer;  
 through Asha grant me full strength  
 of soul,  
 and fullness of blessings through Vohu-  
 Mano.<sup>2</sup>

4. That I may be blest, Far-seeing Lord,  
 unto me reveal Thy priceless gifts,—  
 the blessings, O Ahura, of Kshathra,  
 and those of Vohu-Mano as well;  
 through Righteousness, O Holy Armaiti,  
 teach unto us the Rules of Faith.<sup>3</sup>



૫ અલ રાતાંમ જરથુશ્ત્રો  
 તન્વસૂચીલ ખજ્યાઓ ઉશતનમ્  
 દદાઈતી પઉર્વતાતમ  
 મનંદ્રહસ્યા વંદ્રહેઉશ મજદાઈ,  
 બ્યઓથનહા અષાઈ યાયા  
 ઉખખ્યાયા સ્તઓષમ ક્ષઞ્મૂયા.

૬ કનઓથ્ર અહુરહે મજદાઓ.  
 (સર નમાવતાં નમાવતાં ભણવું.)  
 નમસે-તે આતર્શ મજદાઓ અહુરહે  
 હુધાઓ મજિશ્ત યજ્ઞત.  
 અષેમ્ વોહ્ ૩.  
 કવરાને મજદયસ્નો જરથુશ્ત્રિશ વીદ-  
 એવો અહુર-હકએષો,  
 (જે ગાહ હોય તે પટે.)

5. As sacrifice doth Zarathushtra dedicate  
the life indeed of his own Self  
and he doth offer the best fruit  
of his holy Mind unto Mazda:  
and to Righteousness doth he surrender  
his self and the power of his deeds and  
words.<sup>4</sup>

6. To the Glory of Ahura-Mazda.

Salutation to Thee, Fire of Mazda-Ahura,  
well-created, Thou most high among  
the Worshipful-Ones.

Ashem Vohu (3).

I profess myself to be a Mazda-worship-  
ping follower of Zarathushtra, opposed  
to the Daeva, acting in accord with  
the Law of Ahura.

For the worship and the praise.....of  
Righteousness the Master,

*(The appropriate Gah to be recited here.)*

૭ આથો અહુરહે મજ્જદાઓ પુથ્ર, તવ આતર્શ પુથ્ર અહુરહે મજ્જદાઓ;

આથો અહુરહે મજ્જદાઓ પુથ્ર, ખરે-  
નંદ્રહો સવંદ્રહો મજ્જદાતહે, અમસ્યનાંમ  
ખરેનો મજ્જદાતનાંમ, કાવયેહેય ખરેનંદ્રહો  
મજ્જદાતહે;

આથો અહુરહે મજ્જદાઓ પુથ્ર, કવોધશ  
હુઓસવંદ્રહો, વરોધશ હુઓસવંદ્રહો  
અસ્તવન્તહે ગરોધશ મજ્જદાતહે, ચએ-  
ચિસ્તહે વરોધશ મજ્જદાતહે, કાવયેહેય  
ખરેનંદ્રહો મજ્જદાતહે;

૮ આથો અહુરહે મજ્જદાઓ પુથ્ર, રએ-  
વન્તહે ગરોધશ મજ્જદાતહે, કાવયેહેય  
ખરેનંદ્રહો મજ્જદાતહે;

આથો અહુરહે મજ્જદાઓ પુથ્ર, આતર્શ  
રપેન્ત રથએસ્તાર, યજત પોઉર-ખરેનંદ્રહો,  
યજત પોઉર-અએવજ;

7. Of Fire, Thou Son of Ahura-Mazda, of Thee, O Fire, Son of Ahura-Mazda ;

of Fire, Thou Son of Ahura-Mazda, of Glory and Well-being created by Mazda, of the ancient Glory of the Aryan Race<sup>5</sup> created by Mazda, and of the Royal Glory<sup>6</sup> created by Mazda ;

of Fire, Thou Son of Ahura-Mazda, of Royal Husravah,<sup>7</sup> of the lake of Husravah,<sup>8</sup> of the Mountain Asnavant<sup>9</sup> created by Mazda, of the lake Chae-chista<sup>10</sup> created by Mazda, of the Royal Glory created by Mazda ;

8. Of Fire, Thou Son of Ahura-Mazda, of the Mountain Raevant<sup>11</sup> created by Mazda, of the Royal Glory created by Mazda ;

of Fire, Thou Son of Ahura-Mazda—O Fire, Thou Holy Warrior, Thou Worshipful-One full of Glory, Thou Worshipful-One full of Healing ;—

આથ્રો અહુરહે મજદાઓ પુથ્ર, મત્ત  
 વીરખએમ્મયો આતેરેયો, ક્ષેથ્રો-નદ્ધે  
 નધર્યોસંઘહુહે યજતહે, ક્ષનઓથ્ર યસ્નાધ્ય  
 વહ્માધ્ય ક્ષનઓથ્રાધ્ય ક્ષસસ્તયએય, યથા  
 અહુ વધર્યો જઓતા ક્ષા મે મૂતે અથા  
 રતુશ્ર અષાત્રચિત્ હુય ક્ષા અષવ વીધ્વાઓ  
 મઓત્.

૯ યસ્નમ્ય વહ્નમ્ય, હુર્ષેરેતીમ્ય ઉશત-  
 ઈરેતીમ્ય, વન્તઈરેતીમ્ય આક્રિનામિ,  
 તવ આતશ્ર પુથ્ર અહુરહે મજદાઓ.

યેસ્ઓ અહિ વહુમો;

યેસ્ઓ બુયાઓ વહુમો;

ન્માનાહુ મળ્યાકનાંમ.

ઉશત બુયાત્ અહ્માધ નધરે,

યસે-થ્વા બાધ કાયજાધતે,

અએસ્મો જસ્તો, ઈરેસમો-જસ્તો,

ગઓ-જસ્તો, હાવનો-જસ્તો,

of Fire, Thou Son of Ahura-Mazda, together with all the other Fires,<sup>12</sup> of Nairyosangha, the Worshipful-One who is seated in the hearts of Kings;<sup>13</sup>—to the glory and for the worship and the praise, for the propitiation and the glorification of all these, and to the glory of Fire may the Zaota recite before us the “*Yatha Ahu Vairyo*” and may the wise (Rathwi) recite “*atha Ratush ashat chit hacha*”.

9. In words of praise, in words of welcome and in words of triumph, do I extol Thy worship and Thy praise, O Fire, Son of Ahura-Mazda.

Thou art worthy of worship and worthy of praise;

mayest Thou be worshipped and praised for ever

in the dwellings of us mortals.

May happiness attend that man,

who shall sacrifice unto Thee,

fuel in hand, and Barsam in hand,

milk in hand, and mortar in hand.<sup>14</sup>

૧૦ દાઘત્યો અએરિમ બુયાઓ,  
 દાઘત્યો બઓધધિ બુયાઓ,  
 દાઘત્યો પિથિવ બુયાઓ,  
 દાઘત્યો ઉપસયનિ બુયાઓ;  
 પેરનાયુશ હરેથિ બુયાઓ,  
 દહ્માયુશ હરેથિ બુયાઓ,  
 આતશ્ પુથ અહુરહે મજ્જદાઓ;

૧૧ સઓતિ બુયે અહમ્ય ન્માને,  
 મત્ત-સઓતિ બુયે અહમ્ય ન્માને,  
 રઓથહિ બુયે અહમ્ય ન્માને,  
 વક્ષથિ બુયે અહમ્ય ન્માને,  
 હરેઘમયિત્ત અધપિ જ્જરવાન્મ,  
 ઉપ સૂરામ્ ક્ષેષા-કરેતીમ,  
 હધ સૂરયાઓ વંદ્મહુયાઓ ક્ષેષા-કરે-  
 તોધત્ત.

10. Mayest Thou receive proper fuel,  
 mayest Thou receive proper incense,  
 mayest Thou receive proper nourish-  
 ment,  
 mayest Thou receive proper enthrone-  
 ment;  
 mayest Thou be tended by those of full  
 growth,  
 mayest Thou be tended by those of  
 full wisdom,  
 O Fire, Son of Ahura-Mazda;

11. So that Thou mayest blaze forth in  
 this house,<sup>15</sup>  
 so that Thou mayest be for ever  
 blazing in this house,  
 so that Thou mayest be shining in this  
 house,  
 so that Thou mayest be more radiant  
 in this house,  
 all through the long aeons,  
 until the mighty Resurrection,<sup>16</sup>  
 and even after the blessed and mighty  
 Resurrection.



૧૨ દાયાઓ મે આતર્શ પુત્ર અહુરહે  
મજદાઓ,

આસુ ખાઈમ્, આસુ શ્રાઈતીમ્, આસુ  
છતીમ્,

પૌંઉં ખાઈમ્, પૌંઉં શ્રાઈતીમ્  
પૌંઉં છતીમ્,

મસ્તીમ્, સ્પાનો, ક્ષવિષ્મ હિજવાંમ  
ઉરુને ડાપ,

અત્તમ્ પસ્યએત મસિત્તમ્,

મજાઓન્તમ્, અપધરિ-આઈમ્.

૧૩ નધસ્યાંમ્ પસ્યએત હાંમ્-વરેતીમ્,

ઔરેધ્વો-જંગાંમ્, અખકૂંન્યાંમ્

(ત્રિષુમ્ અસ્નાંમચ ક્ષકૂંનાંમચ)

આસિતો ગાત્તમ્, જઘાઉંમ્.

12. Grant unto me, O Fire, Son of Ahura-Mazda,

joyous<sup>17</sup> welfare, joyous sustenance,  
joyous living,

full welfare, full sustenance, full living,

fervour and wisdom, a tongue to convince and understanding for the Soul,  
and above all, Divine-Wisdom, all-comprehending,  
exalted and imperishable.

13. {Grant me, O Fire, Son of Ahura-Mazda,}\*

Next, manly courage all encompassing,  
ever alert and never asleep,

(sleeping only a third of the day and the night)†

watchful even while resting in bed.

[Grant me also]\*

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\* These words are not in the text.

† The portion in the brackets is probably an interpolation from some ancient commentary.

તુથુપાંમ્ આરનાંમ્ ક્રજન્તીમ્ ,  
 કર્ષો-રાજાંમ્ , ગ્યાપ્પનાંમ્ ,  
 હાંમ્-રઘ્ઘાંધાંમ્ , હ્રવાપાંમ્ ,  
 આંજો-પૃજિમ્ હવીરાંમ્ ,  
 યા મે ક્રાધયાલ ન્માનંમચ ,  
 વીસંમચ , જન્તમચ ,  
 દખ્યુમચ , દંધહુ-સરતીમચ .

૧૪ દાયાઘ્ઘાં મે , આતર્ષ પુત્ર અહુરહે  
 મજ્ઞદાઘ્ઘાં ,

યા મે અંધહુલ અક્રસાઘ્ઘાંધહુઘ્ઘાં ,  
 નરંમચ યવઘેચતાધતે ,

વહિરતંમ અહૂમ્ અપઘ્ઘાનામ્

રઘ્ઘાચંધહૂમ્ વીરપો-પ્રાથ્મ .  
 જજો-પુચે વંધહુહુતિય મીજ્ઞદે ,  
 વંધહુહુતિય સ્તવહિ ,  
 ઉક્તનઘેચ દરંધે હવંધહુ .

offspring with inborn wisdom, rising  
to perfection,  
able to rule over lands and to guide  
assemblies,  
harmonious in growth and active in  
work,  
delivering from bondage and high as-  
piring,  
who shall advance the progress of our  
home,  
of our village and of our province  
of our country, and who shall make  
brighter the honour of our land.

14. Grant unto me, O Fire, son of Ahura-  
Mazda,

that this my wish may be fulfilled,—  
at this moment as also for all future  
ages,—  
the attaining of the Best World of the  
Righteous,  
bright and all-glorious.

Thus may I obtain the good reward  
and a good name as well,  
and eternal bliss for my soul.

૧૫ વીરપએધળ્યો સસ્તીમ ખરધતિ  
 આતર્થ મજ્જદાઓ આહુરહુ,  
 યએધળ્યો અએમ હાંમ-પચાઈતે  
 ક્ષક્રનીમચ સૂઈરીમચ,  
 વીરપએધળ્યો હુચ ઇજયેધતે  
 હુઔરેતીમચ ઉશત ઔરેતીમચ,  
 વન્ત ઔરેતીમચ, સિપતમ.

૧૬ વીરપનાંમ પર-ચરેન્તાંમ  
 આતર્થ જસ્ત આદિધય;  
 “ચીમ હુખ હુષે ખરધતી  
 ક્રચરેથ્વાઓ અરૂમએષાઈધિ ?”

આતરેમ રેપેન્તેમ યજમઈદે,  
 તખમેમ હુન્તેમ રથએશતારેમ.

15. Unto all doth He offer instruction,—  
 He, the Fire of Ahura-Mazda,—  
 unto all for whom He prepareth,  
 the evening meal and morning meal;  
 from all such doth He expect to get  
 offerings of prayers in words of praise  
 and of welcome,  
 and in words of triumph, O Sr̥ tama.

16. Of all passing by,  
 the hands doth Fire observe ;  
 “ What doth the friend bring to the  
 Friend,—  
 “ he that fareth forth to Him that sits  
 within ?”<sup>18</sup>  
 [thus doth He ask.]\*  
 We worship the Holy Fire,  
 the strong and faithful Warrior.

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\* These words are not in the text.

૧૭ આઅન ચેજિ-ષે અએમ અરહતિ  
 અએસ્મમ વા અપય અરેતમ,  
 અરેસ્મ વા અપય ક્સતરેતમ,  
 ઉવરાંમ વા હધાનએપતાંમ,  
 આ-હે પસ્યએત ક્રીનમ્મતિ  
 આતર્શ મજ્જહાઓ અહુરહે,  
 કનૂતો અત્તખિરતો હધધંદ્રહુમ્ :

૧૮ “ઉપ-શ્વા હક્ષોઘત્ત એઉશ વાંશ્વ,  
 ઉપ વીરનાંમ પોઉરતાસ,  
 ઉપ-શ્વા વૈરજ્જવત્થ મનો,  
 વૈરજ્જવતિય હક્ષોઘત્ત અંદ્રઉહ;  
 ઉર્વાક્ષ અંદ્રઉહ ગય જિઘએષ,  
 તાઓ ક્ષપનો યાઓ જ્જવાહી.”  
 ઇમત્ત આઘો આકિવનંમ,  
 યો અહ્માઘ અએસ્મમ અરમ્મતિ  
 હિક્કશ રઓચસ-પઈરિરતાં  
 અપહે ખેરેજ યઓક્કહાતાંમ.

17. And if that person bringeth unto Him  
 fuel gathered with Righteousness,  
 or Barsam spread with purity,  
 or offereth the plant Hadhanaepata,<sup>19</sup>  
 then unto him He giveth blessing,  
 He, the Fire of Ahura-Mazda,  
 satisfied and unoffended fulfilling all  
 his wishes ;
18. "May there be full herds of cattle  
 for thee,  
 "may there be for thee sons in great  
 number,  
 "may thine be the mind active in  
 thoughts of good,  
 "may the spirit of Service thee inspire,  
 "live thou a life of joyous activity  
 "for all the nights that are allotted  
 thee".  
 Such is the loving blessing of the Fire  
 upon him who bringeth unto Him the  
 fuel,  
 dry and exposed to the Light  
 and purified by rules of Righteousness.<sup>20</sup>



૧૯ (બાજમાં પટે.)<sup>૨૧</sup> અહુરમજ્દદ ખોદાએ  
અવજ્ઞનીય મરુદમ, મરુદમ સરદગાંન,  
હુમા સરદગાંન, હુમખાયસ્તે વેહાંન.  
ઔએમ ખેહુદીનય માજ્દયસ્નાંન, આગહી  
આસ્તવાની નેકી રસાનાદ.

અએદૂન ખાદ.

(પ્રગટ પટે.) યથા અહુ વધસ્યો ર.

૨૦ યસ્નમ્ય વહ્નમ્ય અઔજસ્ય જ્વર્ય  
આક્રીનામિ, આથ્રો અહુરહે મજ્દદાઔ  
પુથ્ર, તવ આતર્શ પુથ્ર અહુરહે મજ્દદાઔ;

આથ્રો અહુરહે મજ્દદાઔ પુથ્ર ખરે-  
નંઘહો સવંઘહો મજ્દદધાતહે, અધ-  
સ્યનાંમ ખરેનો મજ્દદધાતનાંમ, કાવયેહેય  
ખરેનંઘહો મજ્દદધાતહે;

આથ્રો અહુરહે મજ્દદાઔ પુથ્ર, કવોધશ  
હુઔસ્રવંઘહો, વરોધશ હુઔસ્રવંઘહો,  
અસ્નવન્તહે ગરોધશ મજ્દદધાતહે, અએ-  
ચિસ્તહે, વરોધશ મજ્દદધાતહે, કાવયેહેય  
ખરેનંઘહો મજ્દદધાતહે;

19. Ahura-Mazda, Lord! Thou Benefactor of humanity and of the races of mankind and of the other kingdoms of Nature! Thou Ideal of Existence for the righteous! Grant unto me, a believer in the good faith of Mazda-worship, an understanding of it, unshaken fidelity towards it, and the goodness thereof. So may it be!

Yatha Ahu Vairyo (2).

20. I revere the worship and the praise, the strength and power of Fire, Thou Son of Ahura-Mazda, of Thee, O Fire Son of Ahura-Mazda, of Fire, Thou Son of Ahura-Mazda, . . . of the Royal Glory created by Mazda.

*(Para 7 above.)*

૨૧ આથો અહુરહે મજ્જદાઓ પુથ્ર, રથે-  
વન્તહે ગરોધશ મજ્જદધાતહે, કાવયેહેચ  
ખરેનંદ્રહે। મજ્જદધાતહે,

આથો અહુરહે મજ્જદાઓ પુથ્ર, આતર્શ  
રપેન્ત રથએશતાર, યજ્જત પોઉર-ખરેનંદ્રહ,  
યજ્જત પોઉર-ખએષજ;

આથો અહુરહે મજ્જદાઓ પુથ્ર, મલ  
વીરપએમ્બયો આતરેખયો, ક્ષથો-નફ્થો  
નમસ્યો-સંદ્રહહે, યજ્જતહે.

અર્ષમ વોહુ ૩.

૨૨ અલ તોઈ આતરેમ્ અહુરા  
અઓળેંદ્રહવન્તેમ્ અપા ઉસેમહી,

અસીશતેમ્ એમવન્તેમ્,  
સ્તોઈ રપન્ત ચિથ્રા-અવંદ્રહમ;

અલ, મજ્જદા, દધમિખ્યન્તે  
જસ્તા-ધસ્તાધશ દેરેશ્તા-અઓનંદ્રહેમ.  
અર્ષમ વોહુ ૧.

21. Of Fire, Thou Son of Ahura-Mazda  
 ..... Who is seated in the hearts of  
 kings.

*(Para 8 above.)*

22. And, O Ahura, this Thy Fire,  
 mighty through Righteousness, do we  
 desire,  
 the promised powerful  
 and manifest **Help** unto the faithful in  
 life;  
 but, O Mazda, unto him who hates  
 at Thy more gesture plainly harmful.<sup>24</sup>  
 Ashem Vohu (1).

અહાહ રએશય;

હજંદરેમ;

જસ મે અવંદાહે મજદ;

કંરકેહ મોજદ.

૨૩ રોજ નેક નામ, રોજ પાક નામ;  
રોજ મુખારક (ફલાન), માહે મુખારક (ફલાન),  
ગાહે (ફલાન), નમાજ દાદારે એહાંન દામાંન.

ફનઆથ અહુરહે મજદાઓ. નમસ-તે  
આતશ મજદાઓ અહુરહે હુધાઓ મજિશત  
યજત.

અર્ષમ વાહુ ૧.

૨૪ ગુરજે ખોરેહ અવજયાદ આતશ એહે-  
રાંમ આદર ફરા.\*

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\* બાણુનાર સામેના આતશનું નામ ('એહેરાંમ,'  
'આદરાંન', 'દાદગાહ') હયાં પઢવું.

Ahmai raesh-cha.

Hazangrem.

Jasa-me avanghe Mazda.

Kerfeh mozd.

23. On this auspicious day bearing the pure and holy name ....., in the auspicious month....., in the Gah..... we do salute the Creator of all the creatures of the world.

To the Glory of Ahura-Mazda ! Salutation to Thee, Fire of Ahura-Mazda, well-created, Thou most high amongst the Worshipful-Ones.

Ashem Vohu (1).

24. May the radiance of the Fire of Behram,\* the glorious Fire, increase.

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\* Or *Adaran* or *Dadgah* as the case may be.

આદરાંનુ શાહ પીરોજગર, આદર  
ગુરાસ્પ, આદર ખોરદાદ, આદર યુરજીન  
મેહુર અવર આદરાંનુ ઓ આતરાંનુ કે  
પ દાદગાહ નેશસ્ત અસ્તેન્દ,

ગુરજે ખોરેહ અવજાયાદ મીનોદરદો  
અમાવંદ પીરોજગર અમાવંદી પીરોજગરી.

દાદ દીન બેહ માજહયસ્તાંન, આગહી  
રવાઘ ગોઆદરાંગાંની બાદ હકૂતે કેશવર  
જમીન, અએદુન બાદ.

મન આનો આવાયદ શુદન, મન  
આનો આવાયદ શુદન, મન આનો આવા-  
યદ શુદન.

અષઓને અષમ્ વોહુ ૧.

૨૫ ( દક્ષિણ દિશા તંદ્ર મોહુ દરીને પદે )

દાદારે મેહાંન દીને માજહયસ્તની દાદ  
જરથુસ્તી.

May the brilliance of the victorious Lord Adar Gushasp, Adar Khordad, Adar Burzin Meher and of other Adarans, and of the other Fires, enshrined in other Dadgahs, increase;

may the radiance of the Fire Mino-Karko<sup>23</sup> increase; may They all, strong and majestic, be gracious unto us in Their strength and majesty.

May the knowledge, extent and fame of the commandments of the excellent Mazda-worshipping religion ever increase over the world, over all its seven regions. So may it be!

I have to realise Him; I have to realise Him; I have to realise Him.<sup>24</sup>

Unto the Righteous Ashem Vohu (1).

25. (Facing the South<sup>25</sup>).

The Creator of the Universe has sent the Faith of Mazda-worship, revealed by Zarathushtra.



નમસે-તે અપાઉમ્ સંવીશતે અરેદ્વિસૂર  
અનાહિતે અપચ્ચોને.

અર્ષમ્ વૉહ્ ૧.

નમો ઉર્વાધરે વંદ્યહિ મજ્જદધાતે  
અપચ્ચોને.

અર્ષમ્ વૉહ્ ૧.

દ્વનચ્ચોથ અહુરહે મજ્જદાચ્ચો.

( સર નમાવતાં બધુવું. )

નમસે-તે આતર્થ મજ્જદાચ્ચો અહુરહે  
હુધાચ્ચો મજ્જિશત યજત.

અર્ષમ્ વૉહ્ ૧.



Salutation unto the most beneficent  
Waters, undefiled and holy.

Ashem Vohu (1).

Salutation unto the good and holy  
World of Plants, created by Mazda.<sup>28</sup>

Ashem Vohu (1).

To the Glory of Ahura-Mazda!

Salutation unto the Fire of Mazda  
Ahura, well-created, most high amongst  
the Worshipful-Ones.

Ashem Vohu (1).

## અહુરમજ્દ યસ્ત.

૧ દનઝાથ્ર અહુરહે મજ્દાઝા.  
અષેમ વૉહુ ૧.

૨ ય નામે યજ્દાંન અહુરમજ્દ ખોદાઝે  
અવજ્જની, ઝોરજે ખોરેહુ અવજ્જયાહ.

હાદાર અહુરમજ્દ રયોમંદ ખોરેહુમંદ  
મીનોઝાંન મીનો ઝરેતુમ ઝેરસાહ.

૩ અજ્ હુમા શુનાહ... ય પતેત હોમ.

(જુવો 'નીરંગે કુસ્તી યસ્તન' કકરો ૪).

દનઝાથ્ર અહુરહે મજ્દાઝા, તરેઝ-  
દીતે અંદ્રરહે મઘન્યેઉશ. હુઘથ્યાવરશતાંમ  
હાલ વસ્ના ફેરપોતેમમ.

સ્તઝામ અષેમ.

અષેમ વૉહુ ૧.

# AHURA-MAZDA YASHT.

1. To the Glory of Ahura-Mazda.

Ashem Vohu (1).

2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His Glory and His Radiance increase.

May the Creator Ahura-Mazda, the Resplendent, the Glorious, the most Spiritual in the Spiritual world, the Supreme, be gracious unto us.

3. Of all my sins do I repent.....with triple pledge I do turn back.

*(Nirang-e Kusti Bastan, para 4.)*

Through propitiation of Ahura-Mazda  
..... answers to His Will

*(Nirang-e Kusti Bastan, para 5.)*

I praise Righteousness.

Ashem Vohu (1).

૪ ક્રસ્તુયે હુમતોઘબ્યસ્યા, હૂખ્તોઘ-  
બ્યસ્યા હુવરશ્તોઘબ્યસ્યા, માંદ્વોઘબ્યસ્યા  
વખ્દવોઘબ્યસ્યા, વરશ્તવોઘબ્યસ્યા.

અમ્ભિગમ્યા દમ્થે વીરપા હુમતાયા  
હૂખ્તાયા હુવરશ્તાયા.

ખતિરિયા દમ્થે વીરપા દુશ્મતાયા  
દુશ્મતાયા દુશ્વરશ્તાયા.

૫ કા વે રાહી, અમ્પા રપેન્તા,  
યરેન્મયા વહ્મમયા, કા મનંદ્રહા, કા  
વચંદ્રહા, કા બ્યઅંથના, કા અંદ્રહુયા,  
કા તન્વસ્યીત ખખ્યાઅં ઉશ્તનમ્.

સ્તઅંભિ અપ્મ.

અપ્મ વૉહુ ૩.

૬ કવરાને મજ્જદયસ્નો જરશ્વશ્વિશ્વ  
વીહએવો અહુર-ત્કએષો,

(જે ગાહ હોય તે પઢે).

4. I dedicate myself to good thoughts, good words and good deeds in everything that is to be thought, to be spoken and to be performed.

I regard as worthy of esteem all good thoughts, good words and good deeds.

I regard as worthy of renouncing all wicked thoughts, wicked words and wicked deeds.

5. Unto ye, O Holy Immortals, do I offer worship and praise through (my) thoughts, words and deeds, through my life; and I offer the life indeed of my own Self.<sup>1</sup>

I praise Righteousness.

Ashem Vohu (1).

6. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Daeva, acting in accord with the Law of Ahura.

*(The appropriate Gah to be recited here.)*

અહુરહે મજ્જદાઓ રએવતો ખરેનંદ્ર-  
 ઉહતો, કનઓથ યસ્નાધ્ય વહ્નાધ્ય  
 કનઓથાધ્ય કસસ્તયએચ, યથા અહુ  
 વધસ્યો જઓતા કા મે અતે, અથા રતુશ  
 અપાત ચિત હ્ય કા અપવ વીષ્વાઓ  
 અઓત્.

૭ પેરેસલ જરથુસ્ત્રો અહુરેમ મજ્જદામઃ  
 અહુરમજ્જદ, મધ્યો રપેનિશત, હાતરે  
 ગએથનામ અસ્તવઠતિનામ અપાઉમ્,  
 કલ અસ્તિ માંદ્રહે રપેન્તહે અમવસ્તેમમ્,  
 કલ વેરેશ્વસ્તેમમ્, કલ ખરેનંદ્રઉહસ્તેમમ્,  
 કલ યાસ્કેરેસ્તેમમ્ ?

૮ કલ વારેશ્વયોતેમમ્, કલ ખએ-  
 પજયોતેમમ્, કલ ત્યએષો-તઉરવયાંસ્તેમમ્  
 દએવનામ મધ્યાનામચ; કલ વીરપહે

For the worship and the praise, for the propitiation and the glorification of Ahura Mazda, the Resplendent the Glorious, to the Glory of Ahura Mazda, may the Zaota recite before us the "*Yatha Ahu Vairyo*", and may the wise Rathwi recite "*atha Ratush ashat chit hacha*".

7. Zarathushtra asked Ahura Mazda ;

" O Ahura Mazda, Spirit most holy, Thou Righteous Creator of the material world,<sup>2</sup> which portion of the Holy Word is the most powerful, the most conducive to success, the most glorious and the most effective ?

8. " Which portion smites Evil the best, and which is the most healing ; which portion best overpowers the evil thoughts of evil spirits as well of wicked mortals ; which portion best



અંધહ્રેઉશ અસ્તવતો મન અસ્તિ વીજઘ-  
મિશત્તમ ; કલ વીરપહે અંધહ્રેઉશ અસ્તવતો  
અંધહ્રવાંમ અસ્તિ વીમરંજિશત્તમ ?

૯ આઅત્ત અઅંત અહુરો મજ્જદાઅં:  
અહ્માકંમ નાંમ, સિપતમ જરથુશ્ત્ર, યત્ત  
અમંષનાંમ સપેન્તનાંમ, તત્ત અસ્તિ માંથ્રહે  
સપેન્તહે અમુવસ્તેમંમ, તત્ત વરંથ્રવસ્તેમંમ ;  
તત્ત અરેનંદ્રહિસ્તેમંમ, તત્ત યાસ્કરેસ્તેમંમ ;

૧૦ તત્ત વારંથ્રધન્યોત્તેમંમ, તત્ત અઅષ-  
જ્યોત્તેમંમ ; તત્ત હમઅષો-તઉરવયાંસ્તેમંમ  
દઅેવનાંમ મળ્યાનાંમય ; તત્ત વીરપહે  
અંધહ્રેઉશ અસ્તવતો મન અસ્તિ વીજઘ-  
મિશત્તમ, તત્ત વીરપહે અંધહ્રેઉશ અસ્ત-  
વતો અંધહ્રવાંમ અસ્તિ વીમરંજિશત્તમ .

reaches the mind in the midst of all the turmoil of this material world ; and which portion best doth cleanse our souls in the midst of all this material creation ? ”

9. Thereupon did Ahura-Mazda reply:  
“ Our Names, O Spitama Zarathushtra, the Names of Us the Holy Immortals.<sup>3</sup> That portion of the Holy Word is the most powerful, the most conducive to success, the most glorious and the most effective ;
10. “ That portion smites Evil the best and that is the most healing ; that portion best overpowers the evil thoughts of evil spirits as well as of wicked mortals ; that portion best reaches the mind in the midst of all (the turmoil) of this material world and that portion best doth cleanse the souls in the midst of all this material creation.”

૧૧ આચાર્ય અર્ચ્યાન્ત જરથુશ્ત્રોઃ  
 ક્રોધત્ત મે તત્ત નામ ક્રમ્બધિ, અપાઉમ  
 અહુરમજ્જદ, યત્ત તે અસ્તિ મજિશ્તમ્ય,  
 વહિશ્તમ્ય, સ્ત્રએશ્તમ્ય, યાસ્કેરેસ્તમ્ય,  
 વારેઘ્ન્યોત્તમ્ય, અએપજ્યોત્તમ્ય, હ્ય-  
 એષો-તઉર્વયાંસ્તમ્ય, દ્યેવનામ મળ્યા-  
 નામ્ય.

૧૨ યથ અજમ તઉર્વયેનિ વીરપે  
 દ્યેવ મળ્યાંસ્ય; યથ અજમ તઉર્વયેનિ  
 વીરપે યાતવો પઠરિકાઓસ્ય; યત્ત મામ  
 નએ-ચિશ તઉર્વયાત્, નોઘત્ત દ્યેવો  
 નએધ મળ્યો, નોઘત્ત યાતવો નએધ  
 પઠરિકાઓ.

૧૩ આચાર્ય અર્ચ્યાત્ અહુરો મજ્જદાઓઃ  
 ક્ષત્ય નામ અહિ, અપાઉમ જરથુશ્ત્ર;

1. Thereupon Zarathushtra said :

Clearly unto me do Thou declare, these Names, Ō Holy Ahura Mazda, that which among Thy Names is the mightiest, and the holiest, and the fairest, and the most effective ; that which doth best smite the Evil and doth heal the best ; that which doth best overcome the evil thoughts of evil spirits as well as of wicked mortals.

2. "[Teach me these,]\* so that I may overcome all evil spirits as well as wicked mortals ; so that I may overpower all deluders as well as all fair seducers ; so that none may overcome me, neither a wicked spirit nor a mortal, neither a deluder nor a fair seducer".

3. Thereupon Ahura Mazda said :

I am the SUSTAINER by name, O holy Zarathushtra ; next the SHEPHERD ;

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\* These words are not in the text.

ખિત્યો વાંચ્યો; શ્રિત્યો અવિ-તન્યો;  
 ત્વઘસ્ય અષ-વહિશત; પુષ્ધ વીરપ વાહુ  
 મજ્જદ્ધાત અષ-ચિથ્ર; ક્તવો યત્ અહિ  
 પ્રતુશ; હૃમેથો પ્રતુમાઝ્યો; અશત્તમો યત્  
 અહિ ચિસતિશ; નાઉમો ચિસતિવાઝ્યો.

૧૪ દસેમો યત્ અહિ રપાનો; અએ-  
 વનદસો રપનંઘઉહાઝ્યો; દ્વદસો અહુરો;  
 ત્રિદસો સેવિશતો; ચથુદસો ઇમત વીદ-  
 એશતવો; પન્ચદસ અવનંમ; દ્વવશદસ હાત-  
 મરેનિશ; હૃમેદસ વીરપ-હિપસ; અશતદસ  
 ખએષજય; નવદસ યત્ અહિ દાતો;  
 વીસાંસ્તમો અહિ યત્ અહિ મજ્જદાઝ્યો  
 નાંમ.

third the ALL-PERVADING ; fourth SUPREME RIGHTEOUSNESS ; fifth the WHOLE GOOD CREATION of Mazda, the Seed of Asha<sup>4</sup> ; sixth I am KNOWLEDGE ; seventh the POSSESSOR OF KNOWLEDGE ; eighth I am WISDOM<sup>5</sup> ; ninth the MASTER OF WISDOM.

4. "Tenth I am HOLINESS ; eleventh the BESTOWER OF HOLINESS ; twelfth the LORD OF LIFE ; thirteenth the ALMIGHTY ; fourteenth I am the FRIEND OF ALL<sup>6</sup> ; fifteenth the INVINCIBLE ; sixteenth I am the JUST ACCOUNTANT<sup>7</sup> ; seventeenth ALL-SEEING ; eighteenth the HEALER ; nineteenth I am the LAW-GIVER ; twentieth I am indeed the LORD OF CREATION by name.

૧૫ યજ્ઞએષ માંમ, જરથુશ્ત્ર, પદતિ  
 અસ્મિનિ પદતિ દાકુને યસો-ઝરતાજ્યો  
 જઝ્યોઘ્રાજ્યો. જસાનિ તે અવંદ્રહુએચ  
 રકૂનંદ્રહુએચ અજ્ઞમ્ યો અહુરો મજ્ઞદાઝ્યો.  
 જસાપતિ તે અવંદ્રહુએચ રકૂનંદ્રહુએચ યો  
 વંદ્રહુશ સ્ત્રઝ્યોષો અજ્યો. જસાઝ્યોન્તિ તે  
 અવંદ્રહુએચ રકૂનંદ્રહુએચ યાઝ્યો ઝ્યાષો,  
 યાઝ્યોસ્ય ઉરવરાઝ્યો, યાઝ્યોસ્ય અષાઉ-  
 નાંમ્ ક્રવષયો.

૧૬ યેજિ વષિ, જરથુશ્ત્ર, અવાઝ્યો  
 તમએષાઝ્યો તઉર્વિયો, દઝ્યેવનાંમ્ મળ્યા-  
 નાંમચ, યાશ્વાંમ્ પદરિકનાંમચ, સાઘ્રાંમ  
 કઝ્યોયાંમ કરકૂનાંમચ, મધસ્યનાંમચ મિજંઘ્ર-  
 નાંમ, અષેમઝ્યોઘનાંમચ મિજંઘ્રનાંમ,  
 વૈહકનાંમચ ચશ્વરે-જંઘ્રનાંમ,

15. "Worship Me, O Zarathushtra, by day and by night, with libations worthily offered. And I, Ahura Mazda, will come unto thee bringing thee help and joy. To thee shall also come Sraosha the Holy, bringing thee help and joy. To thee shall come the Waters and the Trees<sup>8</sup> and the Fravashis of the Righteous bringing thee help and joy.

16. "Shouldst thou desire, O Zarathushtra, to overcome the onslaughts of evil spirits and of wicked mortals, of deluders and of fair seducers, of tyrants and of those wilfully blind and wilfully deaf, of two-legged serpents who distort the Truth,<sup>9</sup> and of four-legged wolves,<sup>10</sup>



૧૭ હુએનયાઓસય પેરથુ-અમનિ-  
કયાઓ પેરથુદ્રક્ષયાઓ અરેધવો-દ્રક્ષયાઓ,  
ઉજ્જૈરેતો-દ્રક્ષયાઓ ખુરેમ દ્રક્ષેમ અરેન્ત-  
યાઓ, અથ ઇમાઓ નામેનીશ દ્રેનજયો,  
ક્રમવ, વીરપાઇશ અયાંનય ક્ષકૂનસય.

૧૮ પાયુશય અહિ; દાતાય શ્રાતાય  
અહિ; જનાતાય મઇન્યુશય અહિ રપેન્તો-  
તમે; અએષજય નાંમ અહિ, અએષજયોત્તમ  
નાંમ અહિ; આથવ નાંમ અહિ, આથવ-  
ત્તમ નાંમ અહિ; અહુર નાંમ અહિ,  
મજ્જદાઓ નાંમ અહિ; અષવ નાંમ અહિ,  
અષવસ્ત્તમ નાંમ અહિ; ખરેનંધ્રહુ નાંમ  
અહિ, ખરેનંધ્રહુસ્ત્તમ નાંમ અહિ; પૌઉરુ-  
દરશત નાંમ અહિ, પૌઉરુ-દરશત્તમ નાંમ  
અહિ; દૂરએ-દરશત નાંમ અહિ, દૂરએ-  
દરશત્તમ નાંમ અહિ.

17. " And of armies in wide battle array with banners unfurled and lifted high, with blood-stained standard held aloft, then thou shouldst mutter<sup>11</sup> and repeat aloud these My Names by day and by night.

18. " For I am the MAINTAINER and the CREATOR and the PROTECTOR ; I am the DISCERNING and the HOLIEST SPIRIT ; I am the HEALER by name, I am the BEST HEALER by name ; I am ATHRAVAN<sup>12</sup> by name, I am the HIGHEST ATHRAVAN by name ; I am the LORD OF LIFE by name, I am the LORD OF CREATION by name ; I am the RIGHTEOUS by name, I am the MOST RIGHTEOUS by name ; I am the GLORIOUS by name, I am the MOST GLORIOUS by name ; I am the FULL SEEING by name, I am the FULLEST SEEING by name ; I am FAR-SEEING by name, I am the FARTHEST-SEEING by name.

૧૯ સ્પશ્ત નાંમ અહિ, વીત નાંમ  
અહિ; દાત નાંમ અહિ, પાત નાંમ અહિ,  
થાત નાંમ અહિ; જૂનાત નાંમ અહિ,  
જૂનોઘશ્ત નાંમ અહિ; કૂપૂમાઝા નાંમ  
અહિ, કૂપૂષો-માંથ નાંમ અહિ; ઇસં-ક્ષથો  
નાંમ અહિ, ઇસં-ક્ષથર્યોત્તમો નાંમ અહિ;  
નાંમો-ક્ષથો નાંમ અહિ, નાંમો-ક્ષથર્યોત્તમ  
નાંમ અહિ.

૨૦ અધવિશ્ત્ર નાંમ અહિ, વીધવિશ્ત્ર  
નાંમ અહિ; ષઘ્તિ-પાયુશ્ત્ર નાંમ અહિ;  
લ્પઝેષો તઉર્વાઝા નાંમ અહિ; હુથવન  
નાંમ અહિ, વીરુથવન નાંમ અહિ; વીરુથ-  
તશ્ત્ર નાંમ અહિ; વીરુથ-ખાથ્ર નાંમ અહિ;  
પૌઉરુ-ખાથ્ર નાંમ અહિ, ખાથ્રવાઝા  
નાંમ અહિ.

19. I am the WATCHER by name, I am the ALL-PERVADING by name; I am the CREATOR by name, I am the PROTECTOR by name, I am the SAVIOUR by name; I am the KNOWING by name, I am the ALL-KNOWING by name; I am the LORD OF PROSPERITY by name, I am the HOLY WORD OF PROSPERITY<sup>13</sup> by name; I am the POTENT RULER by name, I am the OMNIPOTENT RULER by name; I am the FAMOUS RULER by name, I am the MOST FAMOUS RULER by name.

20. I am the NON-DECEIVER by name, I am FAR FROM DECEIT by name; I am the PERFECT PROTECTOR by name; I am the SUBDUER OF FOES by name; I am the CONQUEROR AT ONE STROKE by name, I am the CONQUEROR OF ALL by name; I am the ARCHITECT OF THE UNIVERSE by name; I am the UNIVERSAL LIGHT by name, I am the LIGHT ETERNAL by name, I am the LORD OF LIGHT by name.

૨૧ વૅરજિ-સઞ્ઞાક નાંમ અહિ, વૅરજિ-સવાઞ્ઞો નાંમ અહિ; સેવી નાંમ અહિ, સૂરાઞ્ઞો નાંમ અહિ, સેવીશત નાંમ અહિ; અષ નાંમ અહિ, ઍરજ નાંમ અહિ; ક્ષત્રય નાંમ અહિ; ક્ષત્રયોત્તમે નાંમ અહિ; હુધાનુશ નાંમ અહિ, હુધાનુશત્તમે નાંમ અહિ; દ્વરઞ્ઞે-સૂક નાંમ અહિ.

તાઞ્ઞોસચ ઇમાઞ્ઞો નામેનીશ.

૨૨ યસચ મે અઞ્ઞેતહિ અંદ્રહવો યત્ત અસ્તવધન્તિ, સિપતમ જરથુશ્ત્ર, ઇમાઞ્ઞો નામેનીશ દ્રેનજયો ક્રઞ્ઞવ, પધતિ વા અસુનિ પધતિ વા ક્ષઞ્ઞે;

21. I am the BRILLIANT IN ACTION by name, I am the MIGHTY IN ACTION by name; I am the MIGHTY by name, I am the VALIANT by name, I am the ALMIGHTY by name; I am the RIGHT-EOUS by name, I am the EXALTED by name; I am the SOVEREIGN by name, I am the MOST PUISSANT SOVEREIGN by name; I am the WISE by name, I am the WISEST OF THE WISE by name; I am the FAR-SIGHTED by name.

Such are these My Names.

22. And whosoever in this mundane life,  
O Spitama Zarathushtra, doth mutter  
and chant aloud these My Names by  
day or by night;

૨૩ ક્રમેવ ઉસ વા હિરતો, ની વા  
પધ્યમ્નો; ની વા પધ્યમ્નો, ઉસ વા  
હિરતો; અઘવ્યાઝ્ઞાદ્ધુનમ્ વા અઘવ્યા-  
ઝ્ઞાદ્ધુયમ્નો, અઘવ્યાઝ્ઞાદ્ધુનમ્ વા  
બ્રહ્મયમ્નો; ક્રા વા પ્રસ હ્ય ગાતઝ્ઞાત્, ક્રા  
વા પ્રસ હ્ય જન્તઝ્ઞાત્, ક્રા વા પ્રસ હ્ય  
દંધ્ઝ્ઞાત્, અવ-જસ દખ્યૂમ આ;

૨૪ નોઘત્ દિમ નર અઘંધ્ઝ્ઞા અયાંન્,  
નોઘત્ અઘંધ્ઝ્ઞાઝ્ઞા ક્ષપો, અઘેઘ્મો દૂતઝ્ઞા  
દૂક્ષ મનંધ્ઝ્ઞા અવસ્થાત્; નોઘત્ અકવો,  
નોઘત્ અકવો, નોઘત્ ઇષવો, નોઘત્ કરેત્,  
નોઘત્ વજ્રર, નોઘત્ વીસંતિ અસાનો  
અવસ્થાત્.

૨૫ વીસાંસ્તય ઇમાઝ્ઞા નામેનીશ;  
પરશતસય પઘરિ-વારસય વીસંતે, પઘરિ  
મઘન્યઝ્ઞાયાત્ કુજત્, વરેન્યયાઅતય દ્રઘાં-  
ધયાત્, જીજૂશતય કયધાત્; વીરપો-

23. (And doth) chant them, whether getting up or lying down, whether lying down or getting up, whether girding on the sacred girdle or ungirding it, whether starting forth from his own abode or from his own province, whether starting forth from his own land or arriving in a foreign land.
24. Unto such a person shall come, neither during day nor during night, any harm from the evil-minded emissaries of Wrath<sup>14</sup>; neither dart nor discus, neither arrow nor dagger, neither club nor well-hurled bolt shall ever reach him.
25. Such are these Names full of import; they serve as a shield and an encircling defence against the demon-host of the spirit world, against the demons of Varena,<sup>15</sup> against scoffers



મહુરકાઅત્ય પમરિ કવતત, યત અંદ્રશત  
મમન્ઓત.

માનયેન્ અહુ યથ હુજંદ્રેમ્ નરાંમ  
ઓયુમ્ નરેમ્ અમન્યાક્ષયોધત.

૨૬ કે વરેથ્રેમ્-જા શ્વા પોધ સેનગ્રહા  
યોધ હૃન્તી;

ચિથ્રા મોધ દાંમ્ અહૂમ્-ગિશ રત્નમ્  
ચીજ્ઞદી.

અત હોધ વૉહૂ સરઓષો જન્ત  
મનંદ્રહા,

મજ્ઞદા અહ્માધ યહ્માધ વષી કહ્માધચિત.

૨૭ નંમંમ્ કવએમ ખરેનો, નંમો  
અમરૂચેને વએજહિ, નંમો સઓકે મજ્ઞદ-  
ધાધતે, નંમો અપે હાધત્યયાઓ, નંમો અરે-  
દુયાઓ આપો અનાહિતયાઓ, નંમંમ્  
વીરપયાઓ અપઓનો સ્તોધશ.

યથા અહૂ વધસ્યો ૧૦.

અપંમ વૉહૂ ૧૦.

on destruction bent, against the Arch-Fiend, the destroyer of all, the Spirit of Evil.

These names are a defence, as if a thousand men were guarding one man.

26. With the help of Thy Words..... whom Thou dost love.

*(Kem-na Mazda, para 2.)*

27. Salutation to the Royal Glory, salutation to Airyana-Vaeja,<sup>16</sup> salutation to Saoka<sup>17</sup> created by Mazda, salutation to the river Daiti<sup>18</sup> and salutation to the sparkling waters of the Aredvi,<sup>19</sup> salutation to all the creation of the Righteous.

Yatha Ahu Vairyo (10).

Ashem Vohu (10).

૨૮ અહુનમ-વધરીમ યજ્ઞમધદે.

અષેમ-વહિશતમ સ્તએશતમ અમષેમ  
રપેન્તમ યજ્ઞમધદે.

અમમચ શિમમચ, અઘ્મોજસચ વરે-  
શ્મચ, ખરેન્સચ જવરેચ યજ્ઞમધદે.

અહુરેમ મજ્ઞદામ રઘેવન્તમ ખરેન્ધ-  
ઉહન્તમ યજ્ઞમધદે.

૨૯ યેંધ્રહૈ હતામ આઅત્ર યેસ્ને  
પધતિ વંધ્રહૈ,

મજ્ઞદાઘ્મો અહુરો વઘેથા અપાત્ર હથા,  
યાઘ્મોધ્રહામચા તાંસચા તાઘ્મોસચા  
યજ્ઞમધદે.

૩૦ (બાજર્મા પદે) અહુરમજ્ઞદ યોદાઘે,  
અવઘ્નનીઘે મરદુમ, મરદુમ સરદગાંન,  
હુમા સરદગાંન, હુમપાયસ્તે વેહાંન,  
ઘ્મોઘેમ યેહુદીન માજ્ઞદયસ્તાંન, અગાહી  
આસ્તવાની નેઝી રસાનદ; અઘેદૂન બાદ.

(પ્રગટ પદે) યથા અહૂ વધસ્યો ૨.

28. We revere the Ahuna-Vairya.

We worship Asha-Vahishta, the highest  
of the Holy Immortals.

We worship Courage and Strength,  
Power and Victory, Glory and  
Vitality.

We adore Ahura Mazda the most  
Resplendent, the most Glorious.

29. Yenghe Hatam.

30. Ahura Mazda, Lord,.....So may it  
be!

*(Atash Nyaish, para 19.)*

**Yatha Ahu Vairyo (2).**

૩૧ યસ્નેમચ વહ્નમચ, અઘ્નોજસચ  
જવરચ આક્રોનામિ, અહુરહે મજદાઘ્નો  
રએવતો ખરેનંદ્રઉહતો.

અર્ષેમ વૉહુ ૧.

૩૨ નિપાયોઘશ મધીમ ઉરવથેમ  
યવએતાઘતે, જરથુશ્ત્ર, અઉદ્વથાત્ પરો  
દુશ્મધન્યઘ્નોત્. મા તંમ ઉરવથેમ ક્રાયવ-  
યોઘશ સ્નથાઘ, મા દુજ્જર્ષરેતેએ જયાનાંમ  
અપયતેએ. મા યસોઘશ અઘ્નોમ નરેમ  
દાઘતામ, યો ના મજિશતેમ યસ્નેમ યજ્ઞ-  
ઘતે કસિશતેમ યસ્નાત્ ક્રાયતાત્, અહા યાં  
અર્ષે સ્પેન્તે.

૩૩ ઇધ અસતિ વૉહુ-મનો, મન  
દાંમિ જરથુશ્ત્ર; ઇધ અર્ષેમ-વહિશતેમ, મન  
દાંમિ જરથુશ્ત્ર; ઇધ ક્ષર્ધેમ-વધરીમ, મન  
દાંમિ જરથુશ્ત્ર; ઇધ સ્પેન્ત-આર્મધતિશ્, મન  
દાંમિ જરથુશ્ત્ર; ઇધ હુઉર્વત-અર્મેર-  
તાત, યોઘ સ્તો મિજદેમ અપાઉનાંમ, પરો-  
અસતિ જસેન્તાંમ, મન દાંમિ જરથુશ્ત્ર.

31. I revere the worship and the praise,  
the strength and the power of Ahura  
Mazda the Resplendent, the Glorious.

Ashem Vohu (1).

- 32.<sup>20</sup> Protect always, O Zarathushtra, the  
friendly mortal from the designs of  
the unfriendly. Expose not the friend  
at any time to the blows of the enemy,  
nor leave him a prey to vexations.  
Bring not the faithful man to harm,  
the man who adores us, Holy Immor-  
tals, with the longer Yasna and with  
the shorter Yasna<sup>21</sup> as has been laid  
down.

33. Here in My abode, O Zarathushtra,  
dwelleth Vohu-Mano; here in My  
abode, O Zarathushtra, dwelleth Asha-  
Vahishta; here in My abode, O Zara-  
thushttra, dwelleth Kshathra-Vairya;  
here in My abode, O Zarathushtra,  
dwelleth Spenta-Armaiti; here in My  
abode, O Zarathushtra, do dwell Haur-  
vatat and Ameretat, who are the Re-  
ward of the Righteous, when they go  
to the world beyond.<sup>22</sup>

૩૪ વએથાય તત્ત્વ કથય, આઈ  
અપાઉમ જરથુશ્ત્ર. મન પ્રથવાય ચિસુતિય  
યાઘશ્ચ આ અંદ્રહુશ પર્ઓઉરુયો ખવત્,  
યથાય અંદ્રહુશ અપેર્મેમ્ અંદ્રહુશ.

૩૫ હજંદ્રેમ્ અએષજનાંમ્ અએ-  
વરે અએષજનાંમ્; હજંદ્રેમ્ અએષજનાંમ્,  
અએવરે અએષજનાંમ્; હજંદ્રેમ્ અએષ-  
જનાંમ્, અએવરે અએષજનાંમ્.

જસ મે અવંદ્રહે મજદ, જસ મે અવં-  
દ્રહે મજદ, જસ મે અવંદ્રહે મજદ.  
અમહે હુતાશતહે હુરઓધહે, વરેશ્ત્રમ્હે  
અહુરધાતહે, વનધન્યાઓસય ઉપરતાતો,  
સ્પેન્તહેય આર્મીતોઈશ.

૩૬ આર્મીધતિય સ્પેન્તય અએષાંમ્  
હઅએષો સચિન્દયદ્યેમ્; પધરિ ઉષિ વારય-  
દ્યેમ્; હાંમ્ ગવ નિદરેજયદ્યેમ્, હાંમ્

34. And know, O Holy Zarathushtra, how this has come about. It is through My Spiritual Power and through My Thought "through which Life first comes forth", "so that Creation's purpose be fulfilled".<sup>23</sup>
35. A thousand means of health, ten thousand means of health (may we obtain from the Lord).

Come to my help, O Lord! To the glory of Strength well-created, and of the beautiful Lord of Victory (Behram) created by Ahura, and of the all-conquering Power, and of Spenta-Armaiti (Holy-Piety).

36. May ye cut off the hatred of these foes with the aid of Holy Piety; may ye turn their minds away; may ye bind together their wicked hands and get



જન્ય જરૂરપયધ્વમ્; અધપિ દરેજવનેમ્  
દરેજવયધ્વમ્. કલ અપવ, મજ્જદ, વનત  
દ્રવન્તેમ્? અપવ વનત દુગ્ધિમ્, અપવ  
વનત દ્રવન્તેમ્.

૩૭ ઉપિ અહુરહે મજ્જદાઓં યજ્ઞ-  
મધદે, દરેધ્રાધ માંધ્રહે રપેન્તાહે.

પ્રતૂમ અહુરહે મજ્જદાઓં યજ્ઞમધદે,  
મરેધ્રાધ માંધ્રહે રપેન્તાહે.

હિજ્જવાંમ અહુરહે મજ્જદાઓં યજ્ઞમધદે,  
દ્રવાકાધ માંધ્રહે રપેન્તાહે.

અઓમ્ ગધરીમ્ યજ્ઞમધદે, યિમ્ ઉપિ-  
દાંમ્ ઉપિ-દરનેમ્, પધતિ અસુનિ પધતિ  
ક્ષકુને, યસો-અરેતાળ્યો જઓંધ્રાળ્યો.

૩૮ આઅત્ અઓંજત જરથુશ્ત્રો :  
ઉપ થ્વા અજેમ્, મધરે, અનુદધયાત્;

રપેન્તયાઓં આમ્તોધસ દાધધ્રાળ્ય-  
અવાસ્ત્રયત મધર્યો,

their legs entangled; may ye tie them up with chains. When shall the Righteous, O Mazda, overcome the follower of Untruth? Let the Righteous overcome Untruth, let the Righteous overcome the follower of Untruth.

37. We revere the Divine Intelligence of Ahura Mazda by which the Holy Word is grasped.

We revere the Divine Memory of Ahura Mazda by which the Holy Word is retained.

We revere the Divine Speech of Ahura Mazda by which the Holy Word is uttered.

We worship the Mount Ushi-Daren,<sup>24</sup> the Promoter of Wisdom, by day and by night, with libations brought for the ceremony.

38. Thereupon spake Zarathushtra :

"I will smite thee down, O Serpent";<sup>25</sup>

And the Serpent sank into the earth under the eyes of Holy Piety.<sup>26</sup>

૩૯ હજંઘરેમ્ અએપજનાંમ્, અએ-  
વરે અએપજનાંમ્; હજંઘરેમ્ અએપ-  
જનાંમ્, અએવરે અએપજનાંમ્; હજંઘ-  
રેમ્ અએપજનાંમ્, અએવરે અએપજનાંમ્.

૪૦ અહિ નર્ષ અપચ્ચાનો ક્વષીમ્ યજ-  
મધદે, યો અરમો ખન્વાચ્ચો નાંમ. અધાત  
અન્યએષાંમ્ અપચ્ચાનાંમ્ ક્ષતિ યજમ.  
ક્વરેત ગચ્ચાકરેનહે સૂરહે મજ્જદધાતહે,  
ગચ્ચાકરેનેમ સૂરેમ મજ્જદધાતેમ યજમધદે.

૪૧ ઉષિ અહૂરહે મજ્જદાચ્ચો યજમધદે,  
દરેથ્રાધ માંથ્રહે રેપેન્તહે.

અત્વમ્ અહૂરહે મજ્જદાચ્ચો યજમધદે,  
મરેથ્રાધ માંથ્રહે રેપેન્તહે.

હિજ્જવાંમ અહૂરહે મજ્જદાચ્ચો યજમધદે,  
દ્વાકાધ માંથ્રહે રેપેન્તહે.

અચ્ચામ ગધરીમ્ યજમધદે, યિમ  
ઉષિ-દાંમ્ ઉષિ-દરેન્મ પધતિ અસનિ પધતિ  
મુકુને, યસો-અરેતાખ્યો જચ્ચાથ્રાખ્યો.

અષેમ્ વૉહૂ ૧.

(ફકરા ૪૦ અને ૪૧ ત્રણ વાર પઢે).

39. Hazangrem.

40. We pay our homage to the Fravashi of the Holy Man, by name Asmo-khan-vat,<sup>27</sup> next do we revere greatly those of the other Holy Ones. As believers in the mighty Gaokarena<sup>28</sup> created by Mazda we do worship the mighty Gaokarena created by Mazda.

41. We revere the Divine Intelligence...  
...brought for the ceremony.

(Para 37.)

Ashem Vohu (1).

૪૨ દામીમ્ યજ્ઞમધદે યામ્ આમર્ધ-  
તીમ્ સ્પેન્તામ્ . યેહુ દાથ્રે અપહુચ, અપઘ્ઞા-  
નામ્ અપ-પઘ્ઞાધૂયનામ્ચ દામનામ્ .

૪૩ અએતત્ દિમ્ વીસ્પનામ્ મજિ-  
શ્તમ્ ઇજ્ઞદાધ, અહુમચ રત્તમચ યિમ્  
અહુરેમ્ મજ્ઞદામ્ ; સ્નથાધ અંધરહે  
મધંચેતિશ્વ દ્રવતો, સ્નથાધ અએધમહે  
પ્રવી-દ્રઘ્ઞાશ્વ, સ્નથાધ માજ્ઞધન્યનામ્  
હએવનામ્ , સ્નથાધ વીસ્પનામ્ હએવનામ્ ,  
વરેન્યનામ્ચ દ્રવતામ્ .

(ખાજમાં પઢે.) શેકસ્તેહુ ઘનામેન્યો, ખર  
અહેરેમન્ લેઘ્ઞાંનલ્ સદ્ હજાર ખાર .

૪૪ (પ્રગટ પઢે) ક્રદથાધ અહુરહે  
મજ્ઞદાઘ્ઞો રએવતો ખરેનંઘ્ઞઉહુતો; ક્રદથાધ  
અમ્પનામ્ સ્પેન્તાનામ્ ; ક્રદથાધ તિશ્વચેહુ  
સ્તારો રએવતો ખરેનંઘ્ઞઉહુતો; ક્રદથાધ નશિ

42. We worship Holy Piety, the Builder, who is the reward for Righteousness, of the holy souls who put Righteousness above everything.

43. This is an offering to the Greatest of all, the Lord of the Worlds and the Lord of Divine Wisdom, Ahura Mazda; this shall serve as an uplifted weapon against the Evil One, who follows Untruth, against Wrath, wielding the blood-stained mace, against the wicked ones of Mazandran,<sup>29</sup> against all the wicked ones of Varena, who have followed the Untruth.

May the power of the Evil One be broken. We repudiate him utterly a hundred thousand times.<sup>30</sup>

44. All this is for the glorification of Ahura-Mazda, the Resplendent and the Glorious; for the glorification of the Holy Immortals; for the glorification of the Star Tishtrya<sup>31</sup>, resplendent and glorious; for the glorification

અપઘ્ઘાનો; કદથાઈ વીરપનાંમ સ્પંતહે  
મધન્યેઉશ દામનાંમ અપઘ્ઘાનાંમ.

અર્ષમ્ વૉહુ ૧.

અદ્દાઇ રએશઅ.

હજંઘરેમ્.

જસ મે અવંઘહે મજ્જહ.

કંરૂંહ મોજ્જહ.

૪૫ રોજ નેક નાંમ રોજ પાક નાંમ,  
રોજ મુખારક (ફલાંન), માહે મુખારક (ફલાંન),  
ગાહે (ફલાંન), નમાજ દાદારે એહાંન દામાંન.

ફનઘ્ઘાથ અહુરહે મજ્જદાઘ્ઘા, તરોષ્ટીતે  
અંઘરહે મધન્યેઉશ, હુધયાવશતાંમ હાવ  
વરના ક્ષોત્તર્ષમ્. સ્તઘ્ઘામિ અર્ષમ્.

અર્ષમ્ વૉહુ ૧.

૪૬ ઝોરજે ઝોરેહ અવજાયાહ દાદાર  
અહુરમજ્જહ રયોમંદ ઝોરેહમંદ મીનાઘાંન  
મીનો ઝરંતુમ ઝેરસાહ; અમાવંદ પીરોજ-  
ગર અમાવંદી પીરોજયરી.

of the Man of Righteousness ; for the glorification of the entire Holy Creation of the Holy Spirit.

Ashem Vohu (1).

Ahmai raesh-cha.

Hazangrem.

Jasa-me avanghe Mazda.

Kerfeh mozd.

45. On the auspicious day.....the creatures of the world.

*(Atash-Nyaish, para 23.)*

Through propitiation of Ahura Mazda... answers to His Will.

*(Nirang-e Kusti Bastan, para 5.)*

Ashem Vohu (1).

46. May the Creator Ahura Mazda, the Resplendent, the Glorious, the Holiest of the Holy, be gracious unto us. May He, strong and majestic unto us in His strength and His majesty.



દાંદ દીન બેહ માજ્જદયસ્નાંન, આગહી  
રવાઇ બાઆફરંગાંની ખાદ હુકતે કેશ્વર  
જમીન; અએદૂન ખાદ.

મન આનો આવાયદ શુદન, મન આનો  
આવાયદ શુદન, મન આનો આવાયદ શુદન.

અપઆને અપેમ વૉહુ ૧.

( દક્ષિણ દિશા તરફ મોહોકું દરીને પદે. )

દાદારે બેહાંન, દીને માજ્જદયસ્ની, દાદે  
જરથુશ્તી. નંમસં-તે અપાઉમ સંવિશ્તે  
અરેદ્દિ સૂર અનાહિતે.

અપઆને અપેમ વૉહુ ૧.

નંમો ઉર્વઠરે વંદ્ઘઉહિ મજ્જદધાતે.

અપઆને અપેમ વૉહુ ૧.

અહુરેમ મજ્જદાંમ રએવન્તમ ખરેનંદ્ર-  
ઉહન્તમ યજમધદે.

અપેમ વૉહુ ૧.

દાદાર અહુરમજ્જદ રયોમંદ ખોરેહમંદ  
મીનોઆંન મીનો ખરેત્તમ ખેરેસાદ.

અપેમ વૉહુ ૧.

May the knowledge, extent and fame  
... . I have to attain That.

*(Atash Nyaish, para 24.)*

Unto the Righteous. Ashem Vohu (1).

47. (Facing the South.)

The Creator of the Universe.....holy  
world of plants, created by Mazda.

*(Atash Nyaish, para 25.)*

Unto the Righteous. Ashem Vohu (1).

We worship Ahura Mazda, the Resplendent,  
the Glorious.

Unto the Righteous. Ashem Vohu (1).

May the Creator Ahura Mazda, the  
Resplendent, the Glorious, the most  
Spiritual in the Spiritual World  
be gracious unto us.

Ashem Vohu (1).

## હોરમજદ યશતની નીરંગ.

યા દાદાર અહુરમજદ, એહેરેમન  
મરેચીનીદાર નેગુનમ્ દીવાન,

અરૂ વ્રદને રસ્તાખીજ તન પસીન  
ખીગુમાનમ્.

અર્ષેમ્ વૉહૂ ૧.

(આ નીરંગ હોરમજદ યશત પઢ્યા પછી તથા  
વાર પઢે.)

# NIRANG<sup>1</sup> OF THE AHURA MAZDA YASHT.

O Ahura Mazda, our Creator, may I subdue the Evil One, who leads us astray and may I also convert the Daevas as well.

I am absolutely without any doubt or fear as regards the day of Resurrection<sup>2</sup> and the future existence.<sup>3</sup>

Ashem Vohu (1).

## NOTES.

*The Three Prayers* are the most ancient pieces in the Avesta and are regarded as of special sanctity. The *Yatha-Ahu-Vairyo* (also called the *Ahuna-Vairya* or the *Ahunavar*) is the holiest of the three. Each of these three has an ancient commentary upon it, written in the Avesta language, *Yasna* xix-xxi.

*Ashem Vohu.* This is a short stanza in praise of Righteousness.

1. *Righteousness*, or what we Parsis call *Ashoi* (अशौ), is far deeper than mere "purity". The word *Asha* of the Avesta is a very ancient word and scholars have equated it with the

Vedic word *ṛita* ; and both the words have to be taken in the highest spiritual sense possible. The nearest English equivalent is *Righteousness* used in the sense in which it is found in the Bible. It represents the eternal Law of Truth, the one great Spiritual Law. The best definition of *Asha* is contained in the beautiful lines of Tennyson :—

That God, which ever lives and loves,  
 One God, one law, one element,  
 . And one far-off divine event,  
 To which the whole creation moves.

*Yatha-Ahu-Vairyo*. This is regarded to be the most ancient, as also the holiest, stanza of the Avesta. The usual name for this verse is *Ahuna-Vairya* which means literally “the Will of the Lord”. It embodies, if rightly understood, the Will of God,

inasmuch as it points out the three-fold Path to Salvation. In *Yasna*, xix, this verse is said to be the first creation of Ahura-Mazda. Linguistically it is certainly among the oldest verses in the Avesta. The translations of this verse are many and varied, each scholar having tried to render it in his own way.

The stanza is made up of three lines, each of which embodies a spiritual truth. The first line embodies the truth that "Righteousness exalteth a man". In the second line we are asked "to work for the Lord of Life", to perform all work "in His Name". The third line promises "the Strength of the Lord" to all who help their poor brothers. Righteousness brings with it true spiritual understanding and wisdom. Doing everything "in

His Name" implies love of God and devotion. And helping our poor brothers is service of humanity. Thus this exquisite verse embodies the three principles of life to KNOW, to LOVE, to SERVE. In other words, it brings out the perfecting of the human Head, Heart and Hand, in the name of and to the glory of the Supreme Lord Ahura-Mazda.

- 1-2. The temporal Ruler *Ahu*—and the Spiritual Teacher (or the Dastur)—*Ratu* are often contrasted in Avesta texts.
3. The word *Asha* here also implies the *Amesha-Spenta* (Holy Immortal), Archangel *Asha Vahishta* or *Ardibehrest*. (See below note 4 on *Havan Gah*).
4. Good-Mind here also implies *Amesha-Spenta, Vohu-Mano* or *Bahman*.



5. *Kshathru* (Strength) is also an *Amesha-Spenta*.

*Yenghe Hatam*. The main theme of this beautiful stanza is that true greatness is that conferred by Righteousness and that the true recognition of this comes from Mazda. A man or a woman may be of no consequence in the eyes of the world, but may be very great in the eyes of the Supreme Lord. And we have to learn to recognise this true inward greatness of the Spirit.

*Kem-Na-Mazda*. This piece is made up of four parts. The first two are stanzas taken from the *Ushtavaiti Gatha*. Para 3 is in prose and is a sort of charm to ward off evil. No. 4

is again a single line from *Gatha Spenta-Mainyu*.

1. The fire here is the inner Spiritual Fire.
2. Good Mind here is the mind filled with devotion to God. Utter faith in Him and resignation to His Will are implied.
3. "Him" is the "Leader" prayed for.
4. *Sraosha*. The literal meaning of the name is "listening" hence "obedience to the Will of the Lord." He is treated as an Angel of the Lord, who brings us inspiration and who is the Guardian of our Souls. "Sraosha coming with Good Mind" means that man should listen to the inner inspiration—to the Voice within—and then, by willing obedience to the

Divine Will, his mind will be filled with Love and be thus purified.

5. *Armaiti* is the fourth of the six *Amesha-Spentas*. She represents Piety and Faith. (See below note 4 on *Havan Gah*).
6. *Druj*, literally "the enemy." In ancient Iran this name was used for "Untruth", the greatest of our foes on earth. In the great Inscription of Darius at Behistun the most heinous crime mentioned is "telling the untruth." In this passage the word is used for all "evil" generally.
7. North was the direction of evil, the abode of demons, for the Iranians.
8. The word *Asha* has here the significance of "Divine Law".

*Ahura-Mazda Khodae.* This piece is

recited while tying on the *Kusti*, hence the name *Nirang-i-Kusti Bastan*. The whole, except para 5, is in Pazand, the spoken language of the Sasanian period, when this was composed.

1. "The Evil One" is *Ahriman* or *Angro-Mainyu*.
2. The "deluders" are those who entice the faithful from the right path. The word is used for those who hold up worldly temptations.
3. The word *darvand* means "he who has run away (from the right path)." Our old-fashioned Parsis use the word in the sense of one who is not a Zoroastrian. Strictly speaking, even a Zoroastrian, if he leaves the path of Righteousness, deserves this name.
- 4-5. The words *kik* and *karaf* are always

used in this special sense.

6. *Dashman* literally means "evil-minded".
7. "Fair-seducers" are frequently mentioned in the Avesta, often in conjunction with "deluders". (See note 2 above).
8. This is a remarkable point. A man is responsible not merely for his sins of commission and omission, but also for the sins of others he may have directly or indirectly caused.
9. Triple-pledge, i.e. of good thoughts, good words and good deeds.
10. The word generally used for "repentance" is *patet*, which literally means "turning back". True repenting is indeed "turning back" from the evil path.
11. This fifth verse is a partial quotation

from the *Gatha* (Yas. 46.19). My translation differs from the usually accepted one of Ervad K. E. Kanga, because I have tried to bring out the spirit of the original *Gatha* passage. The best way to attain the fulfilment of one's life is to act according to His Will (see note on *Yatha Ahu Vairyo*) by "propitiating" Ahura Mazda and by "frustrating" the Evil One.

*Jasa-Me Avanghe Mazda* (*The Zoroastrian Creed*). This piece, which is always recited after the *Ahura-Mazda Khodae*, is made up of the last two verses of *Yasna* xii.

1. The four chief characteristics of the faith of Zarathushtra are finely summed up here : (1) Unity, (2) Ahimsa or Harmlessness, (3) Self-Sacrifice

and (4) Righteousness.

2. It might seem an exaggeration to some people to say that our faith is greater than any "that shall be". But, if we take the whole of *Yasna* xii, we find therein described a *universal religion*, which could be acceptable to all humanity. In fact the three "commandments"—GOOD THOUGHTS, GOOD WORDS and GOOD DEEDS—and the four characteristic features described above (see note 1) are quite sufficient for a human being in any land and in any age.

*The Five Gahs.* The day is divided into five periods beginning with midnight. These are addressed as "Masters of Righteousness", because these periods, if spent in acts, words and thoughts of good, lead to Righteous-

ness. Their names also have some signification. *Ushahina* means "belonging to dawn," *Havani* is "the time for the *Haoma* ceremony," *Rapithwina* means "the middle of the day," *Uzayeirina* is "the close of the day" and *Aiwisruthrima* is "the time of reciting prayers." These five "Masters of Time," are associated with other *Ratus* (Spiritual Masters). *Ushahina* is associated with *Berezya* (lit. "Welcoming" or "Ushering in") and *Nmanaya* (Lord of the House). With *Havani* go *Savangha* (lit. "Morning Energy") and *Visya* (Lord of the Village). *Rapithwina* has as associates *Fradat-fshu* (Increaser of cattle) and *Zantuma* (Lord of the Province). *Uzayeirina* goes with *Fradat-vira* (Increaser of human beings) and *Dakhyuma* (Lord of the Land). Final-



ly with *Atoisruthrima* go *Fradat-vispam-hujyaiti* (Increaser of all good creation) and *Zarathushtrotema* (the Holiest Zarathushtra). A notable feature of these associated powers is the ever increasing scope of their usefulness. Particularly noteworthy are the five Lords, of the House, of the Village, of the Province and of the Country, and finally the Master of Religion—the Teacher of the World. This succession symbolises the grades by which a human being can rise through loving service in ever increasing circles of usefulness, upto the stage of “the Holiest Zarathushtra”, whose love would embrace the whole of humanity.

*Sraosha Baz.* Sraosha is one of the

holiest in Zoroastrian Angelology. Of the creation of Ahura-Mazda, Sraosha ranks just after the Holy Immortals (see note 4, *Havan Gah*). He is mentioned with the *Amesha-Spentas* and *Atar* (Fire) in the *Gathas*, and these are the only "Angels" whose names occur there. His name—from the root *sru* (to listen; hence, to obey)—means literally "obedience". He represents the Inner Voice in human beings, who renders obedience to the Law of God. He is, therefore, the Guardian of human souls, particularly after death. He is one of the Judges of the soul on the *Chinvat* Bridge where the reward for earthly life is finally adjusted. Hence Sraosha is the most prominent "angel" invoked in all funeral rites. For the living, too, He acts as Guardian during the hours

of darkness. The cock, who by his crowing, heralds the dawn of day, is a bird especially sacred to Sraosha. So great is the position of Sraosha in Zoroastrian Theology that the *Sraosha Baz* is a necessary prelude to all daily prayers.

1. *Holy-Word incarnate* is the special epithet of Sraosha,—naturally following from the literal meaning of His name, “obedience” to God’s Will as embodied in the Holy Word.
2. The word *Daeva* used here is in the sense not so much of “Evil” as that of “False”. The worshipper of Mazda understands the distinction between “True” and “False”, the “Eternal” and the “Transient”.
3. “May the Zaotha recite..... *hacha*”. This formula occurs in every ceremonial recitation. The *Yatha-Ahu-*

*Vairyo*, being the most sacred of the holy chants, is treated as a special formula to be used for invoking the aid of Divine Beings. The *Zaota* or *Joti* is the Chief Priest and the "wise" one is the *Rathwi* (or *Raspi*) who is his assistant. The implication of this passage is that only those who are pure and wise are authorised to recite the holy *Ahunavar*. This sacred chant has to be recited with full understanding of its inner meaning, if it is to serve its purpose of "worship, praise, propitiation and glorification" of the Being invoked.

4. Here again we have the power of the *Yatha-Ahu-Vairyo* emphasised. As we saw above the *Ahuna-Vairya* (the Will of the Lord) embodies within itself the three Paths to God; is thus in a very literal sense, the Word

that saves our Self.

*Ahmai Raesh-cha, Hazangrem, Jasa-Me Avanghe Mazda* and *Kerfeh Mozd* are usually recited towards the end of every longer "hymn". The first three are quotations from other parts of the Avesta, the fourth is a later composition in Pazand.

*Ahmai Raesh-cha* is from *Yasna* lxviii. 11 where it forms part of the benediction recited by the priest.

1. "Him" refers to the person upon whom blessings are invoked.

*Hazangrem* is a bit from *Yasna* lxviii. 15, and is also from the benediction.

*Jasa-Me Avanghe Mazda.* The opening sentence is from "the Zoroastrian

Creed " (see above). The second para is the praise of *Behram* (see note 1 below), and the third para is the praise of *Rama* (see note 3). Both these are taken from *Sciroza Yasht* I. 20-21. This piece is a glorification of special Divine Beings.

1. *Verethraghna* (later *Behram*), " The Lord of Victory ", was an ancient Aryan divinity. In the Sasanian days *Behram* was specially venerated and the *Fire of Behram* (*Atash-Behram*), the Fire-Victorious, was regarded the holiest.
2. *Uparatat* is another divinity, typifying Power.
3. *Rama of the sweet pastures* represents " the Joy of Life ". He is associated with *Vayu*.
4. *Vayu*, the Wind, is another Aryan deity. He represents the wind that

brings health and gives life to animals and plants. He is "created higher than other creation", as he works high up in the atmosphere. His activity is twofold, (1) the creative and energizing, "that part which belongs to the Good Spirit", and (2) the destructive.

*Kerfeh Mozd* is a fine little piece in Pazand, the spoken language of the Sasanian age.

1. The seven spheres are the seven regions into which the Universe has been divided.

*Havan Gah.* Besides the short Gahs, already given, there are five longer Gahs also. Each is associated with a certain number of Divinities and certain Holy Verses, who are all revered as "Masters of Righteous-

ness."

1. *Mithra* is the Sun in His spiritual aspect as Lord of Light, of Truth, and of Justice. He watches over the whole creation and listens to everything upon earth ; hence His epithets — "with a thousand ears and ten thousand eyes". He is the Aryan *Mitra*. He is pre-eminently the Lord of Truth and Justice. His worship was particularly prevalent in the days of the later Achaemenians (4th century B.C.). After Alexander's conquest *Mithra* worship spread far and wide all over western Asia and later on it became the dominant religion of the Roman Empire. *Mithra* was the *Sol invictus* of Rome. The ethical side of *Mithra* and the discipline enjoined in *Mithraism* appealed very strongly to the Roman mind. During the first



century of the Christian era, there was a time when the balance was even between Mithraism and Christianity as the paramount religion of the Roman Empire. During that period temples of Mithra were erected, all over Europe, even as far north as England and Germany.

2. Mithra is a *Yazata*, a "Worshipful-One", whose name is renowned (lit. "uttered") everywhere.
3. *Fravashi* or *Farohar* is the eternal, immutable, ever-pure essence of our being. Man is not merely the physical body plus the vital life, but there are several other "principles" that make up the whole man. Of these, *Fravashi* is the divine essence, which is never sullied by the shortcomings of flesh upon earth.
4. The *Holy Immortals*, the *Amesha-*

*Spenta*, are six in number. They are the highest and the first among the creation of Ahura-Mazda. Sometimes Ahura-Mazda is reckoned with them, making up with them the "Seven Holy Immortals". They are emanations of the Divine. They fall into two well-marked groups—the first three representing the Father-aspect and the remaining three representing the Mother-aspect of the Supreme. The names of the last three are of the feminine gender. These six are : 1. *Vohu Mano* (*Behman*), 2. *Asha-Vahishta* (*Ardibehest*), 3. *Kshathra-Vairya* (*Shehrivar*), 4. *Spenta-Armaiti* (*Spendarmad*), 5. *Haurvatat* (*Khordad*) and 6. *Ameretat* (*Amardad*). All these six are mentioned in the *Gathas*. These names are sometimes to be taken as "personifications" of the cardinal

virtues. But in many passages mere "personification" does not quite suit, because they are thought of as distinct entities.

*Vohu-Mano* (*Behman*), literally "Good-Mind", is the first of the Holy Immortals. He represents, above everything else, Power of Love, for goodness of mind is essentially Love. This Love can manifest itself (1) as Devotion to God, the Love of the Mystic—the *eshq* of the later Sufis, and (2) as Love for the creatures of God. Both these interpretations are to be found applicable in the *Gathas*. It is often said that the doctrine of mystic Love (*bhakti*) is not clearly developed in Zoroastrianism, but the correct interpretation of *Vohu-Mano* gives valuable clues. The Love of the creatures of God, as represented by *Vohu-Mano*, in-

cludes not merely humanity, but also embraces all living (animal) creation. All animals, particularly cattle, so useful to mankind, are the special care of Vohu-Mano.

*Asha-Vahishta* (*Ardibehest*) means literally "the Best Righteousness". He represents the highest possible concept of Truth and Right\*. His special symbol is the Fire, for it is the holiest and purest of God's elements. Fire possesses two important characteristics:—it has the property of transmuting everything it touches into a semblance of itself and it always flames *upwards*. These two characteristics of Fire aptly symbolise the magic power of Righteousness, which transmutes the lower passions

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\* Similar to the idea in the Bible where Christ talks of "Righteousness",

of man and leads him upwards. His special care is the human kingdom.

*Kshathra-Vairya* (*Shahrivar*) literally is "Power at Will."\* He represents the Strength of the Lord and the Path of Service. He represents Kingly Power and Royalty upon earth—not so much the pomp and grandeur of kings, but rather their power to protect their subjects. His special care is the mineral kingdom.

*Spenta-Armaiti* (*Spendarmad*) literally means "Holy Devotion". She is the first of the Mother-Trinity of the Holy Immortals. She represents firm, unswerving faith in and loyalty towards God and His commands. She watches over religion and inspires the faithful. At the very beginning

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\* Sometimes the name is given as *Vohu-Kshathra* (the Good, or Great, Power).

of the *credo* (*Yasna* xii) the believer says : " I choose for myself the excellent Spenta-Armaiti ; may she ever be with me ". She works with Asha, She rules over our Earth, and in places She represents our Mother-Earth, who sustains us and nourishes us all on her bosom. Spenta-Armaiti is our Mother, both physical and spiritual. When a Zoroastrian dies, he is left in Her care. After the body is placed inside the Tower of Silence and its destruction has begun, the people assembled outside recite certain holy chants beginning with the last line of the *Kem-na Mazda* " Salutation unto Armaiti ".

*Haurvatat* (*Khordad*) and *Ameretat* (*Amardad*) are often mentioned together in the *Gathas*. These names mean " Perfection " and " Immorta-

lity " respectively. They represent Perfection and Immortality which for the human being are to be attained simultaneously. *Haurvatat* presides over the waters that give health and strength. *Ameretat* rules over the vegetable kingdom and represents " the Tree of Immortality ".

5. *Yazatas*, literally " the Worshipful-Ones ", are the Divine Beings at a level lower than that of the Holy Immortals. The highest among these is *Sraosha*.
6. *Havani* is the metal mortar in which *Haoma* twigs are crushed and then mixed with water to form the sacred offering to the Divine Beings invoked.
7. *The Holy Questions* are those asked by Zarathushtra to Ahura Mazda, together with their answers, which

are included in the *Gathas* and which make up the sum total of His Revelation. These are invoked here as "Masters of Righteousness" in the sense that these lead to Righteousness.

8. *The Laws of Ahura* are those contained in the Scriptures.
9. *Yasna Haptanghaiti* are sections xxxv-xlii of the *Yasna*. These sections are perhaps next to the *Gathas* in age and are in the praise of the Holy Immortals.
10. *Airyema-Ishyo* is section liv of the *Yasna*. It is a short stanza in the *Gatha* dialect in praise of *Airyaman*, who is an ancient Aryan deity representing Friendship and Love. In the *Avesta*, as well as in the *Veda*, *Airyaman* is appropriately invoked at the time of marriage. In fact this verse (*Yas.* liv. 1) is used in the wedding



service of the Parsis.

11. *Visya*, the Lord of the Village, is the second of the five Lords of social organisation among the ancient Aryans. (See above, note on the Five Gahs).
12. *Baresman* is used for various ceremonies. In ancient times twigs of a certain plant were laid out or tied up in bundles. The size and number depended upon the ceremony to be performed. At the present time these are represented by thin metal wires.
13. *The Sacred Girdle* (the *Kusti*) is an essential part of the Zoroastrian dress. It is a very ancient institution going back to Aryan times, when Indians and Iranians were living together as one people. As a uniform indicating the Aryan race and an adherent of the Aryan religion every

child was invested with the Sacred Shirt (the *Sudreh*), and the Sacred Girdle (the *Kusti*) upon attaining a certain age. This was the *Navjot* (the New Birth) into the religious fold. Our Hindu brothers, too, call those who have been thus invested the "twice-born" (*dvija*).

14. *Apam-Napat* (literally "the Offspring of the Waters") is another Indo-Iranian deity. He is associated both with Water and with Fire. Probably this is a representation of lightning flashing from the clouds.
15. *Nairynosangha* (literally "praised by men") is associated with various deities. He acts as a messenger of Ahura-Mazda and wards off disease in the world. He is a close associate of Atar (Fire). In the Veda the name is an epithet of Fire. (See also note 13)

on the *Atash Nyaish*).

16. *Dama-Upamana* is the Power going forth from the Sacred Word, specially against those who leave the path of Righteousness, and is always present, as it were, when there is a trial of faith by ordeal.
17. *The Souls of the departed* and the *Fravashis* are two distinct ideas. The Soul (*Ravan*) is that part of our being which enables us to distinguish between right and wrong. The name means "the chooser." The *Fravashi* is the eternal, divine part of our being. It is not corrupted however bad the individual may be.

When the Soul (*Ravan*) and the *Fravashi* are united,—when, in other words, the Soul realises the essential unity between itself and the eternal portion of its being,—then one has

achieved final salvation.

18. That Ahura-Mazda "hath advanced furthest in Righteousness" is a remarkable notion. The implication is that Ahura-Mazda advances along the path of Righteousness at the head of all His creation. The idea of endless progress is implied in this phrase. It also seems to imply that whatever heights the human soul may attain, Ahura-Mazda would always be above him.

### *Atash Nyaish.*

The *Nyaish* (five in number) are shorter hymns compiled for daily use. The finest of these is that dedicated to Fire. The opening verses (3-5) are directly from the Gathas and verse 22 as well. Verses 9-18 are from *Yasna* xl (1-10). There are other poetical

passages of great beauty. Not merely the physical Fire but the inner Spiritual Fire is to be understood throughout.

1. The *Fire of Behram* is the holiest of the three grades of fire as installed to-day. These grades are: *Atash-Dadgah*, which is the household fire found in every home; *Atash-Adaran*, the consecrated fire of the Temple; and *Atash-Behram*, the most sacred and the highest of the Fires. The first can be kindled every day and can be tended by any Zarathoshti worshipper. The second has to be consecrated after many ceremonies. Only an ordained priest could tend it. It is not allowed to be extinguished after it is once kindled. The *Atash-Behram* (the Fire-Victorious) requires extremely complicated and elaborate cere-

monial before installation. Only a special class of priests, after careful preparatory ceremonies of purification, can go near the *Behram* Fire for tending it. While in attendance, they have to observe very strict ceremonial purity. The Fire of Behram is always called *Padshah* (or King). There are in all eight *Atash-Behram* Temples in India. Four are in Bombay, two in Surat, one in Navsari and one, the holiest and the oldest, in Udwada. This last is the *Iranshah* Fire, the visible symbol of the ancient Royal Glory of Iran. It has been blazing for nearly 1000 years, ever since its installation soon after the arrival of the Parsi Pilgrim Fathers at Sanjan. This Iranshah has been the centre of all Parsi hopes and aspirations through all these centuries and has

given comfort and solace to thousands of devout hearts.

2, 3, 4. The three verses (3, 4, 5) are from *Gatha Ahunavaiti* (xxxiii. 12, 13, 14).

These constitute the prayer of Zarathushtra that his soul may be purified and strengthened, and in return the Prophet dedicates "the life indeed of his own Self" and the full fruits of his meditations unto Mazda and he offers all his words and deeds to the task of preaching the Law of Asha (Righteousness).

5. *The ancient Glory of the Aryan Race.*

All through the history of the ancient Iranians we constantly find evidences of their pride in belonging to the Aryan race. Darius the Great, at the beginning of his Inscription at Behistun, mentions with evident pride that he is "a Parsa (Persian), son of a

Parsa, an Arya of Aryan race."

6. *The Royal Glory* has been regarded as a special spiritual emblem bestowed by Mazda upon the Rulers of Iran. In the *Zamyad Yasht* this Royal Glory is described as descending upon the various great Sovereigns in turn. In times of national peril and of temporary eclipse of Aryan rule at the hands of the enemy the various deities guard this Royal Glory and prevent its capture by the unworthy foes of Iran.

7. *Royal Husravah* is the illustrious King Kai-Khusrav of the Kayanian dynasty. His name means "well-famed". He is one of the Immortals; he retired into a cave after the completion of his task and he is waiting there until the call comes to him to serve Iran once again.



8. *The Lake Husravah* (the well-famed lake) has been mentioned as situated about fifty leagues from the Caspian Sea. It has been identified by some scholars with Lake Van. Others think it to be a land-locked bay of the Caspian. The name evidently indicates some connection with the Royal Kai-Khusrav.
9. *The Mount Asnavant* is near the Chaechista Lake and here Kai-Khusrav installed the famous Fire Goshasp.
10. *Lake Chaechista* is the Lake Urumiah, sacred in Zoroastrian history.
11. *Mountain Raevant* was the shrine of the Fire Burjīn.
12. *The other Fires* refer to the various other holy shrines of Fire scattered through Iran.

13. *Nairyosangha* is the Spiritual Fire glowing in the hearts of Kings and inspiring them to do their duty. The phrase literally means "inspirer of the seed of royalty".

14. Fuel, Barsam, Milk and Mortar are the four things needed for the Haoma ceremony. The milk is to be mixed with Haoma juice. The ceremony is to represent all kingdoms of nature, and milk stands for the animal creation, and the metal mortar for the mineral kingdom.

15. *This house* is the human body and the fire to be kindled therein is the Spiritual Fire of Ahura-Mazda. This thought has been every beautifully brought out by the Parsi poet Firoz R. Batliwala in the fine poem અહિ આગુજાર અહિઆગુજાર (Make a Fire-Temple of this Body).

16. The mighty Resurrection. The word *frasho-kereti* literally means "making renewed". It is the re-orientation of all one's life when the man has set his feet definitely on the path to God.
17. The word used in the sense of "joyous" originally means "swift," implying that the "joy of life" (*joie de vivre*) is desired; and this is amplified in the next line by the word "full". The idea is that the powers granted to us are to be utilised for bringing us the full meaning of life; life is to be a joyous and crowded experience if it is lived on the side of righteousness and inspired by the inner Fire.
18. The friend "that fareth forth" is the man who goes out into the everyday world, and He "that sits within" is the inner Fire. The idea here is that

all outer activities of man, should be dedicated to the inner man, the higher Self—the Spiritual Fire.

19. *Hadhanaepata* is the pomegranate, twigs of which are used in the ceremonies, together with those of Haoma, to represent the vegetable world.
20. The fuel brought to the Fire “purified by rules of Righteousness” consists of our shortcomings and vices which are to be “exposed to the Light”, and transmuted into virtues, and these are offered to the inner Fire, “the son of Ahura-Mazda”.
21. The whole of paragraph 19 is in Pazand and in order not to break up the flow of Avesta recital the Pazand passages are to be muttered (𐬨𐬀𐬎𐬭𐬀 𐬨𐬀) not clearly chanted.
22. This verse is also from *Gatha Ahunavaiti* (xxxiv. 4). The reference is to the

“ordeal by fire” which leaves the devotee unharmed but works harm to the enemy at a mere gesture of God.

23. The various Fires mentioned here are the famous shrines of Iran.

24. These words (thrice repeated) occur at the end of every Nyaish and Yasht. Literally “I have to attain to Him,” i. e. to the Divinity in whose honour the prayer has been composed.

25. *South* is the direction of the Holy Ones, as opposed to the North which is the abode of the Demons. (See note 7 in *Kem-na Mazda*).

26. The Waters and the Plants invoked here are not merely the earthly waters and plants but also the spiritual waters and plants—the Waters of Life and the Plants of Immortality.

*Ahura-Mazda Yasht. The Yashts*

(Songs of Praise) are the longer pieces usually dedicated to one of the Divine Beings. All the *Yazatas* and *Amesha-Spentas* do not have *Yashts* dedicated to them; but the majority have one in their name. These form part of the *Khordeh Avesta*, a miscellaneous collection of hymns, prayers and pieces, meant for daily use by all. Of the *Yashts* the first is in the name of the Supreme Being, Ahura Mazda. It is really made up of two pieces—the *Ahura-Mazda Yasht* proper and a small fragment usually called the *Bahman Yasht*. The former contains passages of great beauty and spiritual grandeur. The various “Names of Ahura Mazda” should form good subjects of meditation day after day. The first three verses form the usual liturgical beginning. The actual

Yasht begins with verse 7.

1. Verses 4 and 5 which occur several times in various pieces of the *Khordeh Avesta*, are in reality a short *Credo* and are from the *Yasna* (xi. 17-18). Verse 6 is the dedication of all one's powers to the service of God and His Will as represented by the Amesha-Spentas. The word *tanu* in the text originally means "body"; but in the *Avesta* (as also in Sanskrit) it is often used in the sense of the Self, i. e. all the faculties (physical, mental and spiritual) of a man. See also *Sraosha Baz* (verse 5) and *Atash Nyaisht* (verse 5) when the word is used in the same sense.
2. Some texts contain the words *મિસ્વાનહે ગાત્વે પ્રધાતહે* (as also of the middle word) here. But these words are probably an interpolation.

3. *Us the Holy Immortals.* It is noteworthy that Ahura Mazda is here included among the Holy Immortals, making them seven in all. In the *Gathas* all these seven are sometimes addressed as "Mazda Ahuras" (*Mazdaos-cha Ahuraongho*, in the plural). Their unity is also emphasised in a famous passage of *Farvardin Yasht* (83): "These seven who are one in thought, and a single word, and deed whose Father and Teacher is the Creator Ahura-Mazda."
4. *The Seed of Asha.* All good creation is often called "the Seed of Asha". Asha is the origin of all life and evolution, hence this phrase.
5. There is a clear difference implied here between "Knowledge" and "Wisdom", the latter being of the



Spirit.

6. The original name is in the negative from "Devoid of Hatred".
7. *The Just Accountant*, literally, "He who remembers all"; implies that Ahura Mazda keeps full account of all acts of all creatures as mentioned in *Gatha Ahunavaiti* (xxix. 4).
8. *The Waters and the Trees*, see note 25 on *Atash Nyaish*.
9. *Two-legged serpents who distort the Truth* are hypocrites and false teachers. In another place (*Yasna* ix. 31) Haoma is asked to smite on the head "these soul-destroying distorters of Truth, who repeat the precepts of Religion but do not put them into practice."
10. *Wolves* are mentioned as typical wild beasts of prey, against whom

the Iranians required protection.

11. *Mutter* the Names means repeat them in an undertone or in the mind (not chanting them aloud). But the main idea here is turning them over and over in the mind, *meditating* on them and trying to realise their inner significance.
12. *Athravan* is Priest, the first and highest of the four classes of human beings. The other three are *Rathashtar* (Warrior), *Vastrya* (Cultivator) and *Hutoksha* (Artisan). The close parallel with Hindu social divisions is very noticeable. *Athravan* means literally "he who tends the Fire."
13. *The Holy Word of Prosperity* is the name specially given to *Yasna* lviii on account of its contents.
14. *Wrath* (*Aeshma*) is the foremost lieutenant of the Evil Spirit, Ahri-

man. He is the root of all evil actions. In the *Gatha Ahunavaiti* (xxix. 1) he is put at the head of the list of evils from which the Soul of Mother Earth (*Geush Urvan*) has been suffering. It is noteworthy that the name of this *Aeshma Daeva* occurs in the Christian *Apocryphal Gospels* as *Asmodeus*.

15. *Varena* in the North of Iran (modern Gilan) was regarded as the abode of demons because of the wild inhospitable nature of the land and of the savage tribes who dwelt there.
16. *Airyana Vaeja* is the ancient cradle land of the Aryans. The name later became *Iranvej* and then *Iran*.
17. *Saoka* is a Divine Being, whose name means "brilliance."
18. *Daiti* is the sacred river flowing through *Airyana Vaeja*.

19. *Aredvi* is the Angel of Waters. She represents various things—the heavenly waters, the vital fluid in the human body, etc. Often the name is used for the ocean.
20. From verse 32 the so-called *Bahman Yasht* begins.
21. *Longer Yasna and shorter Yasna*. For ritual purposes the recital of the whole of the *Yasna* is often curtailed, and this is called the *shorter Yasna*.
22. Note how the Holy Immortals are called here those “dwelling in the abode” of Ahura Mazda. Some have translated the word *dami* (ābode) as “creation”. That does not seem correct grammatically.
23. The two phrases in inverted commas in verse 34 are quoted directly

from *Gatha Ahunavaiti*, xxviii. 11 and xxx. 4 respectively.

24. *Ushi-Darena*, "the Promoter of Wisdom", is a holy mountain closely connected with the life of Zaratrusthra, as the spot where He attained Wisdom. Its exact position has not been ascertained exactly.
25. *The Serpent* is the Evil-One, *Ahriman*. In Avesta the word *mairya* (serpent) is used often to indicate the wicked (see note 8 above).
26. There seems to be some confusion in the arrangement of the paragraphs here. A more natural arrangement would be to transpose paragraphs 37 and 38.
27. *Asmo-khanvat* seems to have been among the earliest pupils of Zaratrusthra outside His own family. In

the *Farvardin Yasht* (96) the name of Asmo-khanvat heads the list of the immediate pupils of Zarathushtra.

28. *Gaokarenv*, also called the "White Haoma", is the Tree of Immortality.
29. *Mazandran* has always been looked upon as a region of evil because of the climate, the dense mountain-forests and the wild people there.
30. This sentence is in Pazand and has to be "muttered" (𐬯𐬀𐬭𐬀𐬎𐬌 𐬵𐬀), not clearly pronounced.
31. *Tishtrya* is the star Sirius, associated with the life-giving rains.

### *Nirang of the Ahura-Mazda Yasht.*

1. *Nirang* is the name given to short Pazand pieces attached to most of the longer Yashts. They generally express abhorrence of evil.

2. *The day of Resurrection* is really an individual matter. When the individual human being turns his back upon the evil path, that is for him the Renovation of Life (*Frashokereti*), hence it is “the day of Resurrection” for him.
3. *Future existence*, literally it means the “body hereafter”.

